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(Continued.)

ATTRIBUTES OF GOD.

The attributes of God are INDIVISIBILITY, IMMUTABILITY, INFINITY, LIFE, INTELLIGENCE, WISDOM, WILL, HOLINESS, JUSTICE, TRUTH, GOODNESS, AND POWER. The first three of the series have been termed *negative, intransitive, quiescent*, or *immanent*, the rest, *positive, transitive, operative*, or *emanent*, attributes. Others have classified the divine attributes as *incommunicable* attributes, or *properties*, which are only in God and in no wise or measure in created things, and *communicable* attributes, or *perfections*, such as holiness,¹⁾ life,²⁾ etc., which may in a mode and measure be communicated to created beings, as men and angels.

INDIVISIBILITY.

God is indivisible inasmuch as he is not a compound being, not made up of component parts, or of a substance and of qualities inherent in such substance, but absolutely

1) Lev. 19, 2. 1 Pet. 1, 15. Matt. 25, 31.

2) Gen. 2, 7. John 10, 28.

simple in his divine essence or attributes. *God said unto Moses: "I am that I am."*¹⁾ Whatever God is, he is whole and entire. The divine trinity in the divine unity is not a trinity of parts in a unity of person. If it were, not one or each of the three, but only the three together, could be truly said to be the one and only God, the First and the Last, besides whom there is no God.²⁾ Man is a compound being, composed of parts, body and soul, neither of which is a man. The human soul is not a man; the human body is not a man; the two together constitute a man. But the Father is God, whole and entire; the Son is God, whole and entire; the Holy Ghost is God, whole and entire, He, who is that He is. Again, in created things, the attributes are qualities inherent in the substance. Holiness was a con-created quality of the angels; but Satan and his host have lost that attribute and have become unclean spirits;³⁾ and yet though they have not kept their first estate,⁴⁾ they are angels,⁵⁾ as really and truly as before; for God calls them so. But whatever is in God is God himself, whole and entire. In God is love, the love *of* God;⁶⁾ but God *is* Love as well,⁷⁾ love being his very essence. *In* Christ was life;⁸⁾ but he *is* life as well,⁹⁾ essentially life. With him is wisdom, the attribute of the only wise God;¹⁰⁾ but that attribute is God himself, the Maker of heaven and earth,¹¹⁾ eternal, essential Wisdom. *God said: "Let there be light;"*¹²⁾ but that Word *was* God.¹³⁾ Thus God is not his substance and the sum of his attributes, but each of his attributes is identical with his essence. There is in him neither partition nor division. *He is that he is.*

1) Exod. 3, 14.

3) Mark 1, 23.

5) Ibid. Matt. 25, 41.

7) 1 John 4, 16.

9) John 11, 25.

11) Prov. 8, 12. 14—30.

13) John 1, 1.

2) Vid. supra, pp. 7—9.

4) Jude 6. 2 Pet. 2, 4.

6) Rom. 5, 5. 8; 8, 35. 2 Cor. 13, 14.

8) John 1, 4.

10) Job 12, 13. 1 Tim. 1, 17.

12) Gen. 1, 3.

IMMUTABILITY.

God is immutable inasmuch as in his essence or attributes there never has been, nor ever will be, nor can be, any increase or decrease, any development or evolution, any improvement or deterioration, or any change of whatever kind. He says: "*I am the Lord; I change not.*"¹⁾ He is *the Father of lights, in whom there is no variableness.*²⁾ "Variableness," παραλλαγή, says more than "variation," παράλλαξις. The former excludes even the possibility of the latter. There *can* be no change in God; he is that he is.³⁾ Man is changeable and undergoes many changes. We wake and sleep; but *behold, he that keepeth Israel shall neither slumber nor sleep;*⁴⁾ *the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.*⁵⁾ We pass from youth to old age through stages of development, growth, and decay; of created things, the Psalmist says: *They shall perish . . . ; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed;*⁶⁾ but of God he says: *Thou shalt endure . . . ; thou art the same, and thy years shall have no end.*⁷⁾ He is the *incorruptible God,*⁸⁾ *who only hath immortality.*⁹⁾ We change our minds; but *the counsel of the Lord standeth forever, the thoughts of his heart to all generations.*¹⁰⁾ *The Strength of Israel will not lie nor repent; for he is not a man, that he should repent.*¹¹⁾ In God, it has been well said, repentance is not a change of will, but a will to change, and the term itself is an anthropopathism as so many others found in Scripture.¹²⁾

That God cannot change is also, in a manner, implied in his indivisibility. His attributes must be always the same,

1) Mal. 8, 6. יְהוָה אֱלֹהֵינוּ

2) James 1, 17.

3) Exod. 3, 14.

4) Ps. 121, 4.

5) Is. 40, 28.

6) Ps. 102, 26. 27.

7) Ibid.

8) Rom. 1, 23. ἀφθαρτος θεός.

9) 1 Tim. 6, 16. ἀφθαρσίαν.

10) Ps. 33, 11.

11) 1 Sam. 15, 29.

12) Vid. supra, p. 6. 7.

since each attribute of God is his essence, his whole essence. Being essentially Love, he must always be love, or he would cease to be God. And so with every other divine attribute, each being essentially God, to suppose even a momentary cessation would be tantamount to a denial of God.

INFINITY.

God is infinite, inasmuch as he is not limited by space or time, there being in him no distinction of here and there, sooner or later, his essence and attributes being unmeasurable, omnipresent, eternal. In God there is not quantity, but immensity, not succession, but permanence. *The heaven and heaven of heavens cannot contain him,*¹⁾ who says of himself: "*Do not I fill heaven and earth?*"²⁾ If we ask, "Is God in heaven?" the Scriptures answer, Yes, *our God is in the heavens,*³⁾ and we are taught to pray to him, saying: *Our Father, which art in heaven.*⁴⁾ And if we ask, "Is God on earth?" the Scriptures answer, Yes, he is *the Lord in the midst of the earth;*⁵⁾ he was with Adam in Paradise,⁶⁾ with Pharaoh's host in the Red Sea,⁷⁾ with Moses on the mountain;⁸⁾ he is not far from every one of us;⁹⁾ he dwells in the hearts of all believers.¹⁰⁾ But if we ask, is he included in any space, great or small, Scripture tells us that he who *dwells with him that is of a contrite heart and humble spirit*¹¹⁾ is *the high and lofty One that inhabits eternity,*¹²⁾ whose habitation is infinity; for the heaven and the heaven of heavens cannot contain him. While he fills heaven and earth, he is not encompassed by heaven and earth, but is *higher than the heavens,*¹³⁾ yea, he *hath meas-*

1) 1 Kings 8, 27. 2 Chron. 2, 6.

2) Jer. 23, 24.

3) Ps. 115, 3.

4) Luke 11, 2.

5) Exod. 8, 22.

6) Gen. 2, 18—22; 3, 8—10.

7) Exod. 14, 24.

8) Exod. 19, 18 ff.; 34, 2. 3.

9) Acts 17, 27. 2 Cor. 6, 16.

10) Rom. 8, 9. 11. 1 Cor. 3, 16. Is. 57, 15. John 14, 23.

11) Is. 57, 15.

12) Ibid.

13) Hebr. 7, 26.

ured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure,¹⁾ and in him we live and move and have our being.²⁾ Being indivisible, he is not diffused through space, not extended through and beyond the universe, but he whom the heavens cannot contain is whole and entire in the heart of a little child. Even finite spirits are not related to space in the same manner as material substances, which exist in space circumscriptively. Our souls are not partly in the head and partly in the feet, and thus by division distributed throughout the various parts of our bodies; it is the same soul that feels in the fingertips, hears through the ears, and sees through the eyes, and an amputation of a foot is not a diminution of the soul. But the human soul is finite, existing definitely, confined to a somewhere, while God, being infinite, is everywhere. There is no fleeing from his presence, as the Psalmist says: *Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou (whole and entire) art there; if I make my bed in hell, behold, thou art there (whole and entire). If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me.*³⁾

The ubiquity of God is a ubiquity of all his attributes, each of which is himself; his power, his wisdom, his goodness, his truth is everywhere. *Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep; O Lord, thou preservest man and beast,*⁴⁾ says David. Therefore, *let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him;*⁵⁾ and as the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all: *bless the Lord,*

1) Is. 40, 12.

2) Acts 17, 28.

3) Ps. 139, 7—10.

4) Ps. 36, 6. 7.

5) Ps. 33, 8.

*ye his angels . . . , bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.*¹⁾

But God is likewise unlimited by time; he is eternal. There is in him no sooner nor later, no past nor future, but a continual, unbroken, eternal present. David the psalmist lived in his time, from the day of his birth to the day of his death, long after the days of creation. But God says by David to him who is before David, "*Thou art my son: THIS DAY have I begotten thee.*"²⁾ God's day is not time but eternity, not only without end, but also without beginning, as Moses says: *Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.*³⁾ He is *the everlasting God*,⁴⁾ *the king eternal.*⁵⁾ He is *the Lord, the first and the last*,⁶⁾ who says: "*Before me there was no God, neither shall there be after me.*"⁷⁾ Having no one before him and no one after him, he existed before all other existence and exists in endless existence; or he would not be God. There is in God no succession. When he says: "*I am Alpha and Omega, the beginning and the ending,*"⁸⁾ and describes himself as *the Lord which is and was, and which is to come*,⁹⁾ he does not thereby ascribe to himself inception and termination and succession of existence, but indeterminate existence, having no *ante*, no *post*, no *prius*, no *posterius*. *Being* himself the beginning, he *had* no beginning; *being* himself the end, he *has* no end; being at once he who *is* and *was* and *is to come*, he does not exist successively, but simultaneously. *One day is with the Lord as a thousand years, and a thousand years as one day*,¹⁰⁾ in him neither the one nor the other is time, made up of successive hours, the number of which determines the difference between a

1) Ps. 103, 19—22.

3) Ps. 90, 2.

5) 1 Tim. 1, 17.

7) Is. 43, 10.

9) Ibid.

2) Ps. 2, 7.

4) Is. 40, 28. Gen. 21, 33.

6) Is. 41, 4; 44, 6.

8) Rev. 1, 8.

10) 2 Pet. 3, 8.

day and a thousand years. With God there is no such difference. To us the moments, the seconds and minutes and hours and days come and go and pass away from us, we ourselves being finite. But God is infinite, and there is no passing away from him. As he is present to all things regardless of space, he is also present to all things regardless of time. A thousand years are to God precisely what a thousand miles are to him, simply presence; and a day and a mile are to him likewise presence. There is with him no difference of space and no difference of time, because there is with him neither space nor time, all distances being *here* with him, and all durations being *now* with him.

LIFE.

God is life inasmuch as he has his being of himself, and of himself knows, wills, and does whatever he knows, wills, and does. Scripture says, *the Lord is the true God, he is the living God*,¹⁾ and the Psalmist's *heart and his flesh crieth out for the living God*.²⁾ God is *the king eternal, immortal*,³⁾ he says: "*I lift up my hand to heaven and say, I live forever*."⁴⁾ Christ, the Son of God, is *the resurrection and the life*,⁵⁾ *the way, the truth, and the life*.⁶⁾ *In him was life, and the life was the light of men*.⁷⁾ Of him St. John says: *For the life was manifested, and we have seen it*.⁸⁾ A living creature is a being which individually determines itself from within according to its individual nature. Created life implies spontaneity of development, of growth, and, in its higher forms, of motion and action, and the higher the forms of created life are, as vegetable, animal, human, spiritual life, the more pronounced is this self-determination and spontaneity which underlies the various manifestations of life. But this spon-

1) Jer. 10, 10; cf. Josh. 3, 10. Acts 14, 15.

2) Ps. 84, 2.

3) 1 Tim. 1, 17.

4) Deut. 32, 40.

5) John 11, 25.

6) John 14, 6.

7) John 1, 4.

8) 1 John 1, 2.

taneity of created things has its limits. They have their being as living beings not of themselves, but of other living beings, from which they have sprung by propagation, which is itself a function or manifestation of the life in which propagated life has originated, the first source at all life being God.¹⁾ But as God is infinite, his life also is infinite. *As the Father HATH LIFE IN HIMSELF, so hath he given to the Son to have life IN HIMSELF.*²⁾ God's life has not originated in the life of another. The Son, while he is begotten of the Father from eternity, being God, *has life in himself*, even as the Father, being God, *has life in himself*. Thus also, while human life, and created life of every kind is in a measure determined from without, God is life in the highest sense of the term, being determined only from within himself. Our very existence is derived from and conditioned upon causes without ourselves. *In God we live and move and have our being,*³⁾ and a multitude of second or intermediate causes have concurred in making us what we are; our acts also are largely prompted from without us, when they are not properly our acts with the consent of our will. But God is of himself alone whatever he is, and all his works have all their cause or causes within him. Of himself and the Father Christ says in a peculiar sense: "*My Father worketh hitherto, and I work.*"⁴⁾ All causality of the works or acts of God is in God; for God is life essentially, and that essence is one. This is what Christ says; when the Jews were angry because he "*made himself equal with God,*" *then answered Jesus and said unto them: Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father*

1) Gen. 1, 21. 26. 30; 2, 4. 5. 7.

3) Acts 17, 28.

2) John 5, 26.

4) John 5, 17.

*raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.*¹⁾ This is the wonderful economy of life in the Trinity. Personally the Father and the Son are distinct, and the Father *gives* to the Son; but what he gives is what he, the Father, has, *to have life in himself*;²⁾ the Father showeth the Son; but he *showeth him all the things that himself doeth*; and thus, though personally distinct from, yet essentially one with, the Father, *the Son can do nothing of himself*, but, his life being essentially that of the Father, of whose essence he is, he can do only *what he seeth the Father do*, divine works, such as quickening whom he will.

INTELLIGENCE.

Intelligence is an attribute of God inasmuch as he be- holds or perfectly knows himself and all that besides him is, has been, will be, can be, or might be. *The Lord is a God of knowledge.*³⁾ The Spirit of God *searcheth all things, yea, the deep things of God*;⁴⁾ and *the things of God knoweth no man, but the Spirit of God.*⁵⁾ *No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son.*⁶⁾ God is greater than our heart *and knoweth all things.*⁷⁾ God is omniscient. God's knowledge is not progressive or successive, not acquired by observation or experiment, induction or deduction, but immediate and simultaneous, not partial and gradual, but ever total, perfect, and complete. All things are to him *known from eternity*, *γνωστὰ ἀπ' αἰῶνος.*⁸⁾ God knows not only the things that exist and come to pass, but also their order of existence and the sequence of events, not, however, as created intelligence knows them, the past by remembrance or tradition, the present by perception or intuition, the

1) John 5, 19—21.

3) 1 Sam. 2, 3.

5) 1 Cor, 2, 11.

7) 1 John 3, 20; cf. John 21, 17.

8) Acts 15, 18; Codd. \aleph , B. C.

2) John 5, 26.

4) 1 Cor. 2, 10.

6) Matt. 11, 27.

future, if at all, by conjecture or computation: but all at once, directly, without any increase in quantity or quality, extension or intensity, completeness or certainty. What is in man, no *man* knows but the spirit of man that is in man.¹⁾ But of God the Psalmist says: *O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. . . .*²⁾ Before God, *the very hairs of our heads are all numbered.*³⁾ *All things are naked and opened unto the eyes of him with whom we have to do.*⁴⁾ In short, *Great is the Lord and of great power; his understanding is INFINITE.*⁵⁾ Nor can it be otherwise, since God's understanding is, again, his essence, and that is infinite. And hence, as we cannot comprehend the infinite, we say with the inspired Singer: *Such knowledge is too wonderful for me; it is high, I cannot attain unto it.*⁶⁾ It is, therefore, by divine condescension that God speaks to us of his knowledge κατ' ἀνθρωπον, anthropopathically, when he says; *And God REMEMBERED Noah, and every living thing;*⁷⁾ or: *The Lord came down to see the city and the tower, which the children of men builded;*⁸⁾ or when David says: *Search me, O God, and know my heart: try me, and know my thoughts;*⁹⁾ *Examine me, O Lord, and prove me; try my reins and my heart.*¹⁰⁾

Thus, also, prescience, or foreknowledge, is ascribed to God in a sense compatible with his infinity, according to which there is in him no before and after, earlier or later, but a continuous now and present. As created things have a beginning in time, and time itself had a beginning, and God has no beginning, and his knowledge had no be-

1) 1 Cor. 2, 11.

2) Ps. 139, 1—4.

3) Matt. 10, 30.

4) Hebr. 4, 13.

5) Ps. 147, 5.

6) Ps. 139, 6.

7) Gen. 8, 1.

8) Gen. 11, 5.

9) Ps. 139, 24.

10) Ps. 26, 2.

ginning, it was in this respect before time and created things and all temporal events, BEFORE *the foundation of the world*,¹⁾ BEFORE *the mountains were brought forth*,²⁾ and thus his ever-present knowledge is foreknowledge of temporal things, which are ever present to God also in their temporal order, the creation of the world as being before the end of the world, the *day and hour* of which he knows.³⁾ *The Lord knoweth the DAYS of the upright*,⁴⁾ and our *times* are known to him; for they are in his hand.⁵⁾

The prescience of God includes, also, a knowledge of the acts of men, both good and evil. *The Lord knoweth the way of the righteous*,⁶⁾ and *the proud he knoweth afar off*.⁷⁾ *The Lord knoweth the thoughts of men, that they are vanity*,⁸⁾ and to the house of Jacob he says: *I knew that thou wouldest deal very treacherously*.⁹⁾ But knowing all things as they are, God knows the acts of men as the acts of rational and responsible beings who have a will of their own and act according to the counsels of their hearts;¹⁰⁾ and thus the foreknowledge of God does not exclude but rather includes the agency of the human will and the causality of human counsels.

Again, God's foreknowledge of his own acts, especially of the rulings of his providence, does not exclude, but includes the prayers of his children, which he in his counsel has answered before they were uttered,¹¹⁾ permitting them to enter as a powerful factor¹²⁾ into the government of the universe.¹³⁾

WISDOM.

Wisdom is that attribute of God by which he chooses, disposes, and directs the proper means to the proper ends. Thus wisdom and counsel go together, the former being the

1) Eph. 1, 4.

4) Ps. 37, 18.

7) Ps. 138, 6.

9) Is. 48, 8.

12) James 5, 16 f.

2) Ps. 90, 2.

5) Ps. 31, 15.

8) Ps. 94, 11; cf. Ps. 139, 1—4 supra.

10) Jer. 7, 24.

13) Ps. 33, 10—22; 145, 13—19.

3) Matt. 24, 36.

6) Ps. 1, 6.

11) Is. 65, 24.

faculty, the latter, its exertion. *With him is WISDOM and strength; he hath COUNSEL and understanding.*¹⁾ And as the wisdom of God is divine, being God himself, so also his counsels are above all the counsels of created minds. Thus God is said to be *the only wise God*,²⁾ and his ways, the means and measures he employs for the achievement of his ends, are said to be higher than our human ways as the heavens are higher than the earth.³⁾ It is the peculiar prerogative of the wise to ponder the nexus of cause and effect; while the fool's horizon is narrow, encompassing only the present moment, the wise man looks backward and ahead and calculates the consequences and effects of what is and has been upon that which is to come. But while human wisdom often fails, God's wisdom is unfailing. *I am God*, says he, *and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.*⁴⁾ And, being God, he can continue: *My counsel shall stand, and I will do all my pleasure.*⁵⁾ Men may devise ways and means, but they are often unable to carry their wisest counsels into effect; but in God there is *wisdom and strength*,⁶⁾ and therefore his counsels stand and he carries them into execution. Men who lack wisdom are in need of counselors to direct them and show them the ways they must go to reach their ends, and even the wise, their wisdom being limited, will counsel together, assisting and supplementing each other in devising and disposing proper means to secure proper ends. But *who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge and showed to him the way of understanding?*⁷⁾

The two greatest exhibitions of the wisdom of God are the *plan of creation* and the *plan of salvation*. Of the

1) Job 12, 13.

2) 1 Tim. 1, 14.

3) Is. 55, 8. 9.

4) Is. 46, 9.

5) Ibid. v. 9.

6) Job 12, 13.

7) Is. 40, 13.

former, the Psalmist says: *O Lord, how manifold are thy works! In wisdom thou hast made them all, and the earth is full of thy riches.*¹⁾ And in Job we read: *Whence cometh wisdom, and where is the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds, and he weigheth the waters by measure. When he made the decree for the rain, and a way for the lightning of the thunder: then did he see it and declare it; he purposed it, yea, and searched it out.*²⁾ And of the plan of salvation St. Paul writes: *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence.*³⁾ And again: *That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God according to the eternal purpose which he purposed in Jesus Christ our Lord.*⁴⁾ But though these counsels have been in a measure revealed to us, there are many things which God in his wisdom has reserved to himself, and with the apostle we say: *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For who hath known the mind of God, or who hath been his counselor?*⁵⁾ This, however, we know, that with what he has hidden as well as with what he has revealed, God has devised and directed the best ways and means for the ultimate achievement of his highest end and aim, the glory of his holy name, as St. Paul also says: *For of him, and through him, and TO HIM are all things, to whom be glory for ever. Amen.*⁶⁾ A. G.

1) Ps. 104, 24.

3) Eph. 1, 7. 8.

5) Rom. 11, 33. 34.

2) Job 28, 20—27.

4) Eph. 3, 10. 11.

6) Rom. 11, 36.

(To be continued.)

THE HIGHER CRITICISM BETRAYS THE MASTER WITH A KISS.

Let all Christians heed the apostolic warning to beware of deceivers. These deceivers are sometimes themselves the deceived, which only makes them all the more dangerous. Being deceived they raise the cry of "No danger!" and thus throw the Christian off his guard. Such is the case with the higher criticism which is spreading its cancerous fibers through the press and literature of our times. It raises the cry of "No danger!" and pretends to defend the Bible, while it deliberately betrays the Word of God into the hands of proud and self-righteous Rationalism. It claims that, in order to defend the Bible over against the deeper-thinking and more enlightened moral sense of our times, the old claim that it is the Word of God must be given up; that is to say, that the Bible must cease to be Master and must itself be mastered by the deeper-thinking and more enlightened moral sense of our times. The Master is betrayed into the hands of proud and self-righteous Rationalism.

For, if the Bible is not the Word of God, bearing supreme authority in all matters of faith and godly life, whence is a Christian or anyone else to learn what to believe and how to live? It can only be from his own reason, or, perhaps, as the higher critics would say, from his purer Christian consciousness; or from some other man's reason, or Christian consciousness; or from some church council, or coterie of higher critics; or from the papacy; or from whatever other human source. In every case it is Rationalism. Human reason, the human mind, would out of itself decide what to believe concerning God and how to live to please Him.

Nor does the higher criticism recognize any higher source even for the contents of the Bible than human rea-

son, the human mind. Let us hear them. The quotations are here made from an article headed, "The Old and New Method of Biblical Study," by President Henry Morton, Ph. D. He discards "the old view that the Bible is the Word of God" and, speaking in the name of the "New Criticism," as he calls it, says: "The Bible contains among its volumes histories, poems, law codes, dramas, songs, legends, almost every variety of literary composition, and the authors of the various documents *wrote them out of their own minds*, and under all the limitations imposed by their environment of age and location, so that some of them had but limited information as to the events they described, and some had imperfect views as to many other questions, and all of them only the scientific knowledge of their early period." Further on the article referred to holds up to contempt and derision "The theory of the direct and divine authorship of the Bible."

What is this but Rationalism? Nor does the New Criticism gain anything by saying: "With all this, however, the New Criticism recognizes, that these writers (of the Bible) one and all, though in various degree, were so inspired as to include in their composition something contributing to such a revelation of God's nature and His relations to man as is found nowhere else, and could not have been derived from mere observation and reflection." What this is worth appears, when the Critic goes on to say: "This revelation, however, was gradual and progressive, and, therefore, in its early stages, imperfect, so that the views entertained and expressed by the earlier writers were inadequate and in this way incorrect." Now, who is to decide where in the whole precious Volume that "revelation of God's nature and His relations to man" is found, and when found, whether it is correct or "incorrect"? This is Rationalism pure and simple. Christ Himself, who says, "Search the Scriptures, for they are they which testify of me," must submit to the decisions of the human mind, and in nature and in office

only be what it allows Him to be. Instead of "casting down imaginations (Greek Text: reasonings) and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ," the higher criticism, as it calls itself, arrays itself on the side of the "high things" against the knowledge of God as given by inspiration, and deliberately betrays the Word of God, the Bible, into the hands of proud and self-righteous Rationalism.

The higher criticism says, "it has no message to those who take the Word of God for granted on its own evidence, but only for those who do their own thinking and have enjoyed more or less of that training in science, which stimulates the mind towards investigation, or the grasping of the reason of things, who can not accept this 'taking for granted' method, who understand and remember what they read and must of necessity reason out the problems they encounter." What is this but the proud conceit, that their thoughtfulness and superior scientific training have raised them so high, as to be far above the Bible and those who take it for granted as the Word of God. For these they have no message. These they dismiss in the proud spirit of the Pharisees, saying: "Have any of the rulers or the Pharisees believed on Him? But only this people who know not the law are cursed."

These higher critics complain that the Bible record of the creation of the world does not agree with the teachings of astronomy and geology; therefore, they say, the Bible cannot be the Word of God. But in the name of science I ask, what can science teach concerning the creation of the world? At best, nothing but hypotheses, suppositions. And of our present system of astronomy Humboldt says: "It is nothing more than a hypothesis;" and how changeably suppositional the many of teachings of geology are everybody knows that knows anything about them. These would-be deep thinkers are, therefore, guilty of the most

unscientific act of placing a hypothetical theory, a supposition, over against a clear and authentic statement of facts. They place there "It might have been so, or so, or so," over against the "It was so" of the Creator Himself.

These higher critics also complain of a discrepancy between the first and the second chapters of Genesis. But if they would only think a little deeper, they would certainly find that what from the first chapter is repeated in the second is here given with a different object in view, and their imagined disagreement would disappear at once. *Qui bene distinguit, bene docet*, is true also in regard to thinking.

Again, they claim to "find duplicate and in part conflicting accounts of the deluge (as in one case two and in another seven of the clean animals are preserved)." Here, too, the difficulty is not in the text, but only in the critic's mind. In one case in the account of the deluge pairs or twos not only of the "clean" but of all animals are preserved for the purpose of preserving the species; in the other case the additional direction is given to take seven of the "clean" animals into the ark for the purpose of food and sacrifice. Where is the conflict?

Again, the critics are offended when they "read about the Lord who 'smelled a sweet savor' from the burnt offering, and about Jehovah 'who came down to see the city and tower' of Babel which the children of men builded." But we ask, when the Holy Spirit gave the Seer to see that God was pleased and propitiated by Noah's sacrifice, what better expression could He use than that God smelled a sweet savor? It was so good and so expressive that the apostle Paul, who was concededly a deep thinker, used it when speaking of the propitiatory sacrifice of Christ (Eph. 5, 2): "Christ hath given Himself for us an offering and sacrifice to God for a *sweet smelling savor*."—And so when the Holy Spirit gave the Seer to see the direct intervention of God in the affairs of men at the building of the tower of Babel, what more appropriate and expressive words could He use

than "that the Lord came down to see?" We know that such expressions as these are anthropomorphisms, and we understand and interpret them as such in the light of Scripture itself. If the critics are not sufficiently up in Hermeneutics to do this, we cannot help it.

The critics are, furthermore, shocked, as they say, by the "savagery and low morality" contained in the Bible. For instance, their "moral sense is shocked by such a law as this (Exod. 21, 20. 21): 'If a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished; notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.' " To pretend a shock to the moral sense at such a law as this, is due either to self-righteous arrogance or to ignorance—it is hard to tell which. Do these higher critics really know nothing of the three kinds of law contained in Moses' writings? Here they are for their benefit, if they are capable of receiving any from such an humble source: The Moral Law; the Levitical or Ceremonial Law; and the Civil Law. Anyone without being a lawyer can see that this piece of law belongs to the civil law code. And does not everybody but, perhaps, a selfrighteous higher critic, know that the civil law can never come up to the standard of the moral law? Has not every state laws of the same kind, allowing and regulating things which are not sanctioned by the moral law? Christ expressly refers to the civil law of Moses as not coming up to the standard of the moral law (Matt. 19, 8): "Moses, because of the hardness of your hearts, suffered you to put away your wives." Now, where is the shock to the moral sense of any intelligent being?

Here is another thrust at the morality of the Bible. They read that David was a man after God's own heart, and have in mind his raid against the Geshurites, where he left neither man nor woman alive, lest they should inform against him to his protector, Achish (1 Sam. 21, 9—12), and many other acts of "savagery and low morality." So

their moral sense is shocked that God should call such a man as David a man after His own heart. But does God thereby say that David was not a man of his times, and that all David did was right? Did not David himself live in repentance for his many sins which he humbly confessed, and did he not sing: "Blessed is the man whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile"? (Ps. 32.) Was it then not by grace through faith and not by the merit of works that David was a man after the heart of God? But this is something which the pharisees could never see, but they always "murmured and said, This man receiveth sinners and eateth with them."

"Again, when in 2 Sam. 21, 1—14 the higher critics read the account of the "propitiatory human sacrifice" of the seven innocent sons of Saul, represented as called for and directed immediately by Jehovah, their moral sense is shocked. But it seems that if they had a very fine moral sense they would not read into the text what is not there. In the text there is nothing said of "a propitiatory human sacrifice." An oath given by the children of Israel to the Gibeonites had been broken by Saul, king of Israel. After his death, when David was king, the children of Israel felt the judgment of God in a long famine. David inquired of God as to the cause; and it was revealed to him, that the wrong done to the Gibeonites was not yet righted, and that was the cause of God's displeasure. David thereupon called the Gibeonites and asked them what they required for the righting of the wrong done them; and it was the Gibeonites who required the death of the seven sons of Saul. There is nothing said of a propitiatory human sacrifice called for and directed immediately by Jehovah. All that God did was to punish the wrong. All that the children of Israel did was to acknowledge the wrong. The heathen Gibeonites dictated the punishment to Israel for having broken a solemn oath of treaty.

But, we are told, these higher critics are well-meaning people. What if they were? But we have seen that their claim of "a higher sense of morality and a more adequate conception of the divine nature" is a mere conceit; but men are subject to conceits, and deceits, too. I drop that in the bottomless pit beneath their vaulting ignorance. They congratulate themselves, "that they have removed the Bible from a false position in which there was claimed for it what it nowhere claimed for itself and can not support, when calmly and honestly interrogated, and have placed it where it can sustain the full light of the most searching investigation, without detriment to its true dignity and authority." What dignity and authority? Of a bundle of productions written "out of their own mind" by men ignorant as to many things they wrote about, into which a little inspiration is here and there admitted, but to be mastered by this proud and self-righteous Rationalism into whose hands they have betrayed the Master?

The dignity and authority the Bible must have, or it has none at all, is this, that it is the infallible Word of God written by direct and most complete inspiration of God. And this is what the Bible claims for itself and is fully able to support and to sustain against the most searching investigation, not to mention the superficial and pharisaical fault-finding of these higher critics. It would carry us too far into detail to point out what each holy Writer claims for himself; it is enough to know what Jesus Christ, the personal Word of God, says of them all. Does He not again and again appeal to Moses and all the prophets and the psalms as to the Word of God, "the Scripture which can not be broken"? He places the writings of Moses on a par with His own words, when He says (John 5, 46. 47): "Had ye believed Moses, ye would have believed me. But if ye believe not Moses' writings, how shall ye believe my words?" St. Paul asserts: "All Scripture is given by inspiration of God." St. Peter (2 Pet. 1, 19—21): "We have a more

sure word of prophecy; whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And all the Apostles declared: "Which things we speak not with words which man's wisdom teacheth, but which the Holy Ghost teacheth." It is clearly seen what the Bible claims for itself and what authority and dignity it must have, if Christ is to be our Master. Now what is it, when these higher critics come saying, "Hail Master," with the kiss of reverence on their lips, pretending to save the Bible from its own position? What is it? It is the Judas' kiss with which they betray the Master into the hands of proud and self-righteous Rationalism.

C. J. OEHLSCHLAEGER.

Exegetical Theology.

THE GOSPEL OF EASTER MONDAY.

LUKE 24, 13—35.

V. 13: *Kaì idoù, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς.* And, behold, two of them were on that same day going to a village, which was about sixty stadia from Jerusalem, the name of which was Emmaus.

It is a remarkable story which the Evangelist is about to relate, a story of peculiar significance, given by no other Evangelist, and to which St. Luke would draw particular attention. This is indicated by *Kaì idoù*, and behold. The preceding narrative records the announcement of Christ's resurrection to the women of Galilee and their report to the Apostles, who, however, failed to believe the message carried to them. Peter, who had been specially mentioned by the angel, Mark 16, 7, is also specially mentioned by the Evangelist as slow to believe. Unmindful of the Master's words and of the Scriptures, he ran to the sepulchre to see, where he should have heard and believed, and what he saw was an empty sepulchre with the vestiges of death, the linen clothes in which his Master had been laid to rest. That the body had not been stolen was evident from those very linen clothes, which, like the napkin which had been about the Savior's head, had not been carried away, or left lying about in disorder, as thieves would have left them in their hasty departure if they had taken the time to unwrap them, but were "laid by themselves," v. 12. John 20, 6. 7, as one would leisurely lay aside a garment for which he had no longer any use. Yet he to whom the Easter tidings "seemed as idle tales," v. 11, would not be led to believe by what he saw; he "departed wondering in himself at that

which was come to pass." V. 12. Faith must depend on the word, not on the senses, and the proper order is first to believe what God would have us believe, and then, at God's appointed time, to see what God would have us see. But we are like the disciples; we would first see, and then—see again, and we would not believe at all, but for the Savior's goodness, who teaches and leads us to believe as he did the disciples. How?

Behold, two of them. These two disciples, as appears from v. 33, were not of "the eleven" apostles. From v. 18 we learn that one of them was named Cleopas¹⁾, but that is all we are told concerning his person. Of the other we do not even learn the name. Some have conjectured that it was Luke. Old Valerius Herberger's advice is: Let every one suppose it was himself.—But where do we find these disciples? On the way to Galilee, where the Lord had promised to meet them? No, they *were going to a village, which was about sixty stadia from Jerusalem, the name of which was Emmaus*. Josephus knows of several places by that name. One of them was a town of some importance, the seat of government for a toparchy, about 180 stadia from Jerusalem. This accounts for the reading *ἐχάτον ἐξήκοντα* in Cod. κ , which was deemed a necessary correction at a time when this Emmaus only was known. But in Bell. Jud. 7, 6, 6, Josephus mentions another Emmaus, 60 stadia from Jerusalem, in a region where the Emperor assigned lands to 800 veterans. The settlement, *colonia*, was later and is to this day known as *Kulonieh*, W N W of Jerusalem. The identity appears further established by the statement of the Babylonian Talmud Succa, that *Mauza is Kolonieh*. Mauza with an article makes *המאוצא*, *Ham-mauza*, which is identical with *Ammaus* or Emmaus.

We are not told what prompted these disciples to go to Emmaus. The text does not indicate that the place was

1) Not Cleophas, John 19, 25, but Cleopas, contracted from Cleopatros.

the home of either of them. Yet, according to vv. 29 and 30, one or both of them must have been sufficiently at home in a house of the village to invite a stranger to abide with them and partake of their meal. Probably they, as many others who by invitation, or for want of accommodations in the crowded city, or in preference of the rural quiet, took up lodgings in the neighboring villages during the Passover days, were lodged in the hamlet by the "western road," and, having come to the city in the morning after the Sabbath, were now about to return to where they would spend the night.

V. 14: *Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.* *And they were talking to one another about all these things which had happened.* The women who in the early rays of the rising sun of that day had issued forth toward the sepulchre had busied their thoughts with their crucified, dead, and buried Lord; and Jesus of Nazareth was, likewise, the central subject of the conversation between these pilgrims who followed the setting sun of that eventful day. But while the women had looked forward to a sepulchre closed and sealed, guarded by Roman soldiery, and enclosing what was dearest to them on earth, the dead body of their Master, and τὰ συμβεβηκότα, the happenings of which their hearts were full, had been the events of Good Friday, these disciples looked backward to an empty sepulchre, guarded by angel messengers who had greeted the women of Galilee with the gladsome Easter tidings: "He is not here; he is risen." And that these events of Easter were foremost in the minds and discourses of Cleopas and his fellow pilgrim appears from the word τούτων, by which the Evangelist refers to what he has related in the verses (1—12) immediately preceding our text. But this sweetest and most comforting of all messages had not the intended effect upon their hearts. To them, the Shepherd was still smitten and the sheep of the flock were still scattered abroad, and they were of their number, scattered sheep of a comfortless flock.

Talking of all these things, of Christ crucified and reported as risen from the dead, does not necessarily indicate the proper attitude toward the crucified and risen Lord. Doubtless the priests and rulers in the city were also talking of "these things," by which they had been put in a sorry plight, knowing that their evil designs had been frustrated, the very guards whom they had placed at the sepulchre having been to them the first bewildered and terrified heralds of fearful, bewildering Easter tidings. But inasmuch as they failed to believe the news which the enemies of Christ were even then endeavoring to silence and subdue, Matt. 28, 11—15, the disciples were, though talking of all these things, as void of the true joy and comfort of Easter as were the scheming enemies of Jesus. It is faith, and faith only, which can bring peace and rest and joy to the troubled heart, faith not only in the crucified, but also in the risen Lord.

But that faith is not of our own contrivance or acquisition, but of the Savior's giving. Neither is it engendered by any amount of talking as men may talk; even though it be "of all these things," but by the Savior's word. Neither is it the stray sheep which of its own accord returns to the Shepherd, but it is the good Shepherd who brings back the stray sheep and gathers his scattered flock. Thus it is to-day; thus it was on the day of Christ's resurrection.

V. 15: *Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. And it came to pass, while they were communing with each other and making inquiry together, that Jesus himself also drew near and walked with them.*

The character of the conversation carried on by the pilgrims appears more distinctly in the verb *συνζητεῖν*, to seek, inquire, investigate together. That the chief subject of their mutual inquiry was Jesus, is indicated by the pronoun, *αὐτός*, *himself*, Jesus, of whom they were speaking and concerning whom they were inquiring. Christ was to

them a mystery, an enigma for which they were seeking the solution. And if they had been left to continue their search as they had begun, they would, though in search of light, have gone from dawn to dark. But he who is the Light of men that shineth in the darkness, John 1, 4. 5, was already come nigh to them and walked with them. These disciples had set their faces toward Emmaus; but the Savior's love was not restricted to Jerusalem nor to those assembled there. On the contrary, he left the eleven, and them that were with them, where they were, and sought the twain. Why? Not because he loved the eleven less; for he did not. Nor because the two were more deserving of his love; for they were not. The day was a day of grace for all those troubled souls; but the Lord reserves to himself the disposal of the when and the where of his gracious visitations.

But not by seeing, but by hearing him, these men were to believe. And when he spoke, it was not to say: "Behold my hands and my feet; handle me, and see." The Lord was truly with them, apparently, their companion, in truth, their guide; v. 16: οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν, *but their eyes were holden that they should not know him*. Critics have pointed out a contradiction between these words and the statement of St. Mark 16, 12, that *he appeared in another form unto two of them, as they walked*. But there is no contradiction. Mark tells us *that* the two did not know him, and Luke explains *why* they did not know him. Jesus really appeared to them, and they really saw him; but they did not recognize him, taking him for another man, a stranger whom they had never seen. Their eyes were holden, not as one is hoodwinked, that he cannot see at all, but so that seeing the object they mistook the form. The power which held their eyes was not physical, not their tears, but divine, and that they did not know him was not only a consequence, but the purpose for which their eyes were holden; "they

should not know him." — The same use of the infinitive with τοῦ, Matt. 24, 45. Luke 2, 27. 5, 7. 22, 31. Acts 21, 12. Hebr. 11, 5. al. — Jesus *would* not have them know him by sight in that hour. He desired to walk and talk with them and to have them *hear* him and *believe*. Had they at once recognized him, they would certainly have rejoiced and in an ecstasy of joy have fallen at his feet or turned about to hasten back to Jerusalem to tell the eleven what they had seen. By holding their eyes, the Master secured a quiet and extended hearing. Thus even to-day the Savior might often manifest his goodness and power by answering our prayers and thus showing us his living presence while the sun is still high in the heavens; but, though he is already with us, we are not permitted yet to see him, while the shadows deepen and our hearts are sad. And it is at such times that he would have our ear, that we may hear and learn what he would teach us, that we may grow in faith and hope, and learn to trust his word, the word as written in the Scriptures and as propounded to us from human lips. That at such times, especially, a troubled heart may not be left without that word, should be seen to by those to whom the chief Shepherd has entrusted the care of souls and to whom he is here setting an example.

Note, also, the Lord's further endeavors to make sure that it shall be the word of *Scripture* whereby these disciples shall be made to understand their Savior's death and resurrection and rejoice and take comfort therein. He might have surprised them by setting before them more clearly and vividly than they themselves knew them the thoughts of their hearts which he had seen afar off, and marveling they might then have listened to what this stranger had to say. But no. V. 17: *Εἶπεν δὲ πρὸς αὐτοὺς· Τίνας οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, σκυθρωποί; But he said unto them: What is it that I see you so earnestly discussing between yourselves as you are*

journeying in sadness? Two orientals in animated conversation would by their gesticulations, now halting, and now proceeding on their way, naturally attract the attention of a third person, and it was probably during one of their stops that the stranger overtook them. As he stepped up to them, they would naturally pause with an enquiring look at the stranger,¹⁾ who, with sympathy expressed in his features, would naturally propose the question recorded by the Evangelist. Sympathy was also expressed in his words, especially in the final *σκυθρωποί*, and while they might have resented the inquisitiveness of idle curiosity, the enquiry of sympathizing interest met with a ready response.

V. 18: 'Αποκριθεὶς δὲ εἷς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; *Then one [of them], whose name was Cleopas, answered and said unto him: Dost thou alone sojourn in Jerusalem and not know the things that are come to pass there in these days?*

Cleopas is surprised, not at how much, but how little, the stranger appeared to know. Grief has a tendency to cramp the heart and narrow the mind while under its influence, and there is in Cleopas' words a touch of reproach, as he answers a question by another. But let every one of us beware of casting the first stone upon Cleopas. Our thoughts and words in hours of adversity and perplexity, criticising the ways of God, would often compare very unfavorably with Cleopas' question. Cleopas considers himself and his companion on the proper side with their conversation as well as with their sadness, though in both they were wrong, and at the very first touch of the physician as he puts his finger on his wound, the patient objects, saying, as it were, "Doctor, what is the matter with you?" And in this Cleopas is but the type of us all, and let no

1) Cod. Sinait. has καὶ ἐστάθησαν σκυθρωποί, *and they stood still, being sad*. According to this reading, which is, however, not sufficiently attested, the question would terminate with περιπατοῦντες.

pastor be surprised when in the cure of souls his experience is of a kind with his Master's.

On the other hand, there is in Cleopas' words also distinct evidence of his discipleship. Jesus is so decidedly the one great center of his interest that to hear the subject of his discourse and the cause of his sorrow made a matter of question is to him an occasion of surprise and resentment. During all the days of their discipleship, and especially during the recent week, which had opened with the loud hosannas of the multitudes, these men had placed their trust and fondest hopes in Jesus until amid the loud imprecations of his enemies his downfall before the eyes of all Israel carried with it the ruins of their joys and hopes. Who or what else, then, should have occupied their thoughts? And herein they afford an example to every Christian. There is among us too little of that astonishment at the ignorance of many who not only sojourn, but dwell in surroundings where Christ might and should be known to every man, woman and child, and we are, as a rule, by no means as prompt as Cleopas was to speak of the things that have come to pass in the kingdom of God wherever we are confronted with such ignorance.

Another than Jesus might have hastened to justify himself and refute the charge of ignorance by showing the wanderers that he knew more about these recent events and their import and significance than even Cleopas and his friend. But for their sake, not for his own, had he approached them, to seek and to save them that were lost. It was with a view of inducing to exhibit their ailments before him that he continued his intercourse with them.

V. 19: *Καὶ εἶπεν αὐτοῖς· Ποῦα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζαθαίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ, ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ. And he said unto them: "What manner of things?" Then they said unto him: "Those concerning Jesus of Nazareth, who was made a prophet mighty in deed and word before God and all the*

people.” One word of Jesus, *ποῖα*, sufficed to produce the intended effect, inducing them to tell him what he knew better than either of them. And he has since then spoken many a “*ποῖα*,” inducing us to tell him in confession and prayer what was best known to him. It was, in fact, a confession of their ignorance and unbelief that these men made in their account of Jesus and the events of that and the previous days. When, in earlier days, Jesus had asked the disciples: “Whom say ye that I am?” Peter had answered for them all: “Thou art the Christ, the Son of the living God.” Matt. 16, 15. 16. What, now, had become, *ἐγένετο*, of Jesus of Nazareth in the opinion of these disciples? A prophet, mighty in deed and word before God and all the people; that was all. And if the Savior had permitted them to continue in their downward course, he would soon have ceased to be even that in their estimation. For having avowed and proclaimed himself the Son of God, and then died and disappeared, how could he have been a prophet before God and all the people? No, their position was untenable. They were on the way to where the chief priests and Pharisees had been when they said: “We remember that that deceiver said, while he was yet alive, After three days I will rise again.” Matt. 27, 63. Only as a *risen* Lord could Jesus on that Easter day be the Son of God; Rom. 1, 4. Acts 13, 33—37; and only if he was the Son of God could he be and remain a prophet before God and the people, his disciples not excepted.

It may not be without significance that Cleopas and his friend invert the proper order of things by saying *δυνατὸς ἐν ἔργῳ καὶ λόγῳ*, mighty in *deed* and *word*. Jesus had made his *word* of first importance when men were to be made to believe in him. He had wrought his miracles as he worked with his apostles afterwards, to “confirm the word with signs following.” For this reason he had repeatedly charged the witnesses of his miracles to “tell no man,” Mark 7, 36. 7, 43 al., lest he should be represented as chiefly a worker of miracles. Cleopas’ error and that of his com-

panion, whereby they disparaged Christ the Prophet, was that they assigned the first place to what they had *seen*, his miracles, and the last to what they had *heard*, his word and doctrine. The same mistake obtains in modern Christology, which makes, or professes to make, Christ's person and work of first, his doctrine and that of his apostles of second, importance, and argues: Let the Scriptures and the doctrine of Scripture be variously estimated, if we but retain the historical Christ, our glorious King! This Christology expressly claims to have magnified Christ by lessening what it terms an undue prominence of his doctrine in the minds of men. Whither this must lead, appears from the continuation of the text.

V. 20: "Ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. *And how they delivered him up, our chief priests and rulers, to be condemned to death, and crucified him.* There is an emphasis on *παρέδωκαν*, which is placed before the subject. Jesus had been treacherously dealt with, being handed over to the Gentiles to be tried as for a capital offense, *εἰς κρίμα θανάτου*, he, who had been a prophet mighty in deed and word before God and all the people; and they who had delivered him up were the chief priests and rulers of that people; and they who had wrung the sentence of crucifixion from the judge, who were, therefore, responsible for the ignominious death of the prophet of Nazareth, were again the priests and rulers. This was the sum and substance of *τὰ περὶ Ἰησοῦ τοῦ Ναζαραίου*, the things concerning Jesus of Nazareth, down to the hour of the crucifixion. Isaiah had said of him: "He was wounded for our transgressions, he was bruised for our iniquity; . . . the Lord hath laid on him the iniquity of us all." Is. 53, 5. 6. Jesus, the great High Priest, had sacrificed himself as a propitiation for the sins of all the people, had "given his life a ransom for many," Mark 10, 45, as he had told his disciples as he was "going up to Jerusalem," to "be delivered unto the chief priests," etc., Mark

10, 33. But of all this there is not a vestige in Cleopas' and his friend's account. Jesus was dead; his enemies had foully murdered him by judicial murder; that was all. No wonder that they, his friends, were sad, instead of taking comfort in his vicarious satisfaction and atonement for *their* sins. And thus to the present day, no one to whom Jesus is a great teacher who fell a victim to the hatred of his enemies can take comfort in him. To such, the gladsome Easter tidings must be void of their true significance. If Christ was not delivered for our offences, he was not raised again for our justification, Rom. 4, 25. This was the import of the angelic Easter sermon: "Ye seek Jesus of Nazareth, *who was crucified*; he is risen." Mark 16, 6. And every one of us must first die in and with Christ on Good Friday, before he can rise with him on Easter Sunday.

Cleopas and his mate have not yet finished their report. There were other reasons why they deplored the death of Jesus, and they proceed:

V. 21: *ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.* *but we were hoping that it was he who was about to redeem Israel.* With *ἡμεῖς δὲ* they place themselves in opposition to their "chief priests and rulers," as if to say: "If it had been for *us*, things would have gone differently. *We* were not his enemies, but his friends and followers, not only as the disciples of a teacher, a prophet who should lead us from truth to truth, but also as the adherents of a captain who, we hoped, should lead us from victory to victory, a liberator of his people from the yoke of the gentile oppressor, who should bring back the pristine glory of Israel." When the multitudes had cried, saying, Hosanna to the son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest, and the children in the temple took up the strain, Hosanna to the son of David, and all the city was moved, those who were with Jesus of Nazareth and heard and saw all this with ears and eyes and minds preoccupied by carnal perversions of

messianic hopes might well persuade themselves that the time had come when their hopes should be fulfilled. And now such fulfillment had been not only indefinitely postponed, but utterly brought to nought, not by the force of gentile arms, but by the rulers of Israel themselves. Not only the Hosannas to the son of David, but also the hopes they had nourished, had become things of the past; ἡλπίζομεν, the wanderers say, we hoped, but hope no more: ἀλλάγε καὶ σὺν πᾶσιν τοῦτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο: *and, to make matters even worse, besides all this it is to-day the third day since all these things came to pass.* These words indicate that the disciples had not readily and at once fully abandoned their hopes. During the first hours after the fearful crisis they had still held themselves prepared for some reversal, perhaps some miraculous intervention of divine power. Clinging, for a while, to the fragments of their shattered hopes, they could not but experience new disappointments, as every one must who expects of God that for which he has no promise. But like the chiliasts of to-day, these men were loth to part with their dreams, while they refused to believe the explicit words of Scripture and of Christ. If they had ever comprehended those words or had not entirely forgotten them, their own remark as to the third day must have reminded them of their master's prediction. Having lost sight of that, they were like blind men feeling their way with sticks while the sun shone. They continue:

V. 22. 23: Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον, καὶ μὴ εὗροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακένας, οἳ λέγουσιν αὐτὸν ζῆν: *Moreover, certain women of our number startled us, having been early at the tomb, and, having not found his body, came and said they had also seen a vision of angels who said he lived.* The women, who were at first dumb-founded in their amazement and fear, Mark 16, 8, had afterwards found words and given utterance to what they

had heard and seen. But "their words had seemed to their hearers as idle tales, and they believed them not," v. 11. Whatever these disciples of Jesus may have been, they certainly were not credulous or easily convinced, as they have often been represented. — Mark the skepticism apparent in the narrative of these men! They do not say: "Angels have told several of our women that Jesus lives," but they know only of certain *women* who had *said* they had seen a *vision* of angels who *said* he lived. How much or little truth there may have been in this report, they are not ready to say. All they admit is that they were startled by what the women said, and that in one point their report had been verified: the grave was empty:

V. 24: *Καὶ ἀπ᾽ ἡλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον:* *and some of those who were with us went to the sepulchre, and found it even as also the women had said; but him they saw not.* This, then, was established: the grave was empty. A week ago they had a living Master, a prophet, mighty of deed and word. A day ago they had a dead Master, whose body lay in a decent grave, where they might do him honor. Now, that Easter was come, they had even less; the dead Master, too, was gone. Such is Easter without the Word and faith in the Word. Thus had Cleopas and his companion declared their discomfiture in confessing, unwittingly, their unbelief. Many have since then made similar confessions, some, as Cleopas, in a dejected, others in a boastful way. Such men may speak of the time when they, too, believed in Christ and joined in his Hosannas with the multitude, perhaps with the children in the temple, and reposed their hopes in him. And what have they now? Nothing. A grave, at most, and that empty.

How can such men be helped? Not by philosophical reasoning, by apologetical arguments, by sentimental pleadings; much less by respectful consideration of "honest skepticism," or by concessions made to science and criti-

cism. Jesus might have turned the sadness of these disciples into gladness by simply opening their eyes and allowing them to recognize him. But thereby he would not have led them to believe as they should. "Faith cometh by hearing, and hearing by the word of God," Rom. 10, 17. The ailment of these disciples was unbelief; and Jesus treats his patients accordingly:

V. 25: *Καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται: And he said unto them: O foolish men, and slow of heart to believe in all that (οἷς by attraction for ἀ) the prophets have spoken.* Unbelief is not, as it often boasts, due to acumen of understanding, or to profound learning, or the use of private judgment, but owing to, and itself a form of, foolishness. When the Galatians turned from faith to works, from true to false doctrine, St. Paul upraids them in the same terms: *ὦ ἀνόητοι Γαλάται, O ye foolish Galatians!* Cleopas and his companion have but a few moments ago expressed their surprise at the ignorance of the stranger and little short of slightly mentioned the talk of the women of Galilee. And now the first thing this stranger tells them is that they lack understanding. *Νοῦς* is that faculty whereby we have notions, and *ἀνόητος*, one who is defective not only in the exercise of a faculty, but in that faculty itself, who, owing to this defect, comes short in the very notions of things, which is a very deep-seated form of ignorance, the cure of which demands a change in the subject itself. As the physical eyes of Cleopas were holden, so that seeing Jesus he did not know him, so, and even more, his inner vision was unserviceable.

We assume that these disciples were still in grace, that their faith in the Messiah had not yet entirely given out, but was only buried out of sight under the load of tribulations which had come upon them. When the disciples were being overwhelmed by winds and waves while Jesus slept, and awoke him, saying, Lord, save us, we

perish, Jesus rebuked them, saying, according to Matt. 8, 26, "O ye of little faith," and, according to Mark 4, 40, "How is it that ye have no faith?" For *ὀλιγοπιστία* is *ἀπιστία* inasmuch as it is a lack of faith. There was no contradiction in the words of that father who said: "Lord, I believe, help thou mine unbelief," Mark 9, 24. Thus also the Savior might consistently "upbraid the eleven with their unbelief," Mark 16, 14, though they were only "of little faith," *ὀλιγόπιστοι*, not entirely cut loose from him who, as he appeared in the midst of them to rebuke their unbelief, still greeted them, saying, "Peace be with you." Of these same people the angel had said: "Tell *his disciples*," Mark 16, 7, and the Lord himself had in the morning of that day termed them his brethren, to whom he sent the message: "I ascend unto my Father and *your* Father, and to my God and *your* God," John 20, 17, thus still recognizing them as children of God, which they could not be but by faith in him, Gal. 3, 25. But their faith was low, burning like the smoking flax, Matt. 12, 20. Thus were Cleopas and his friend *ἀνόητοι*, their *νοῦς*, their spiritual sight, being holden, not by God, as the eyes of their body, but by the flesh, their natural man, who received not the things of God, 1 Cor. 2, 14, their carnal thoughts and hopes and desires. Thus their notions of Christ and of his work and suffering and death had been perverted.

And all this, because they had lost sight and hold of the word. These disciples had been and were still "slow of heart to believe in all that the prophets have spoken." While he was himself the Prophet from the bosom of the Father, Jesus had enjoined upon his hearers to search the Scriptures, the word of eternal life, inasmuch as they testify of him, John 5, 39, and as by the mouth of father Abraham he had taught that by hearing Moses and the prophets men should be saved from the place of torment, Luke 16, 29. 31. And now, after his resurrection, he points out to these disciples their failure to believe in the written word as the

cause of their sore distress. Faith, being essentially a firm and unwavering confidence, must have something upon which it may firmly rest and rely, lest it be shaken and overthrown. This is indicated by the form πιστεύειν ἐπὶ in the text; cf. Rom. 9, 33; 10, 11. 1 Tim. 1, 16. Matt. 27, 42. 1 Pet. 2, 6. These disciples were like ships tossed about by wind and waves forasmuch as they had failed to gain and to hold that firm foundation. And the foundation of faith is the Word of Scripture. St. Peter, though he had seen the Lord as an eyewitness of his majesty and glory and heard the voice which came from heaven, yet says: "We have a *more sure*, βεβαιώτερον, word of prophecy," 2 Pet. 1, 19, cf. vv. 16—18. And here the Lord himself, speaking to such as had been his disciples when he taught concerning himself and his kingdom, points out as the cause of their discomfiture their slowness of heart to base their faith on all that the prophets had spoken in the Scriptures. And in the face of this, there are those to-day who say: "It is not the Bible that makes us Christians and saves us, but Christ." ὦ ἀνόητοι! Behold Cleopas as a warning example of such presumption!

It is, furthermore, worthy of note that, according to Christ's instruction, faith, to be thoroughly firm and sound, must rest on *all* that the prophets have spoken. This, of course, implies that all Scripture is worthy of full and unlimited reliance and confidence. Cf. vv. 27. 45. Of the Bible of modern criticism Jesus could not have spoken thus, and the critics themselves speak a different language to *their* disciples. But this πᾶσιν should be heeded also by those to whom Moses is not a patchwork of Yahvist and Elohist and Deuteronomist and a Priests' Code, and Is. 53 is spoken by Isaiah the prophet, and not by a Great Unknown. The disciples were not slow to believe only by influences from without, but βραδεῖς τῇ καρδίᾳ, *slow of heart* to believe *all* that the prophets have spoken, and the human heart is by nature the same at all times and everywhere. There is an af-

finitude between our sinful heart and false doctrine, and false doctrine in any point is a dangerous thing. It is the Savior's good and gracious will that we should seek our souls' salvation only where the word of God is taught in all its purity, and every church contaminated with false doctrine to the same extent endangers the souls that are exposed to its influence. Likewise the Lord here enjoins upon all parents the duty of securing for their children a thorough training in Christian doctrine covering all the counsel of God for our salvation as revealed in the Scriptures, and that all the more since young hearts as well as old are slow to believe all that the prophets have spoken. Who knows how soon they may be with Cleopas on the way to Emmaus, troubled and sad if by a parent's foolishness and sluggishness their faith be without the broad and deep and firm foundation in all Scripture given by inspiration of God.

Finally, the word *βραδεῖς*, *sluggish*, *slow*, describes an ailment of the human heart which calls for energetic treatment, such as the Lord administers to the wanderers on the road. The sluggard's word is, "*to-morrow*," and this "*to-morrow*" has cost many a man his soul. Cleopas and the rest of that company had been given many an opportunity to learn what would have made that Easter day a day of rejoicing from sunrise to sunset and beyond. Now the better part of the day was spent and the sun was sinking, and they were still sad, because of their sluggishness of heart. Thus youth often postpones to riper years, and vigorous manhood, to old age, what should have been done at once, to-day, Hebr. 3, 7. 13. Mark how Jesus is busy all that day of his resurrection, from early morn till late in the night, to gladden the hearts that had been so slow and sluggish to learn and to believe all that the prophets had spoken. Let pastors and others to whom the care of souls has been committed follow his example. But, on the other hand, let sluggish hearts beware; Jesus had not promised to meet Cleopas on the road to Emmaus after he and the rest had

failed to profit by what they had heard and seen on the road to Jerusalem before the Passover days. He has not promised to any of us to walk with us to-morrow if we fail to profit by the grace he offers us to-day. Let every one beware, lest he be made to hear the reproachful words: "O foolish men and slow to believe," not on a day of grace, but on the great day of reckoning!

To Cleopas and his fellow disciple, that Easter day was a day of grace. It was Jesus who made it so by the means of grace, the gospel of their salvation uttered in the words: V. 26: *Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Was not the Messiah bound to suffer these things and to enter into his glory?* The pronoun, *ταῦτα*, is placed emphatically before the verb, *παθεῖν*. That Jesus had suffered and died was what these disciples had failed to comprehend, and their own words had testified to the truth of his word: "All ye shall be offended because of me this night," Matt. 26, 31. That this offence, the offence of the cross, Gal. 5, 11, should be removed from their minds was requisite in order to lift from their hearts the load which held down their faith. Hence the emphasis on *ταῦτα*, as if to say: There is no reason why these things should trouble you; on the contrary, these very things should be to you and all men a source of comfort and great joy. Did you not say you had trusted that Jesus of Nazareth had been he who should have redeemed Israel, v. 21, or, in other words, that he was *ὁ Χριστός*, the promised Messiah? How, then, could you consistently be offended because of his suffering and death? For could it be otherwise than that, being the Messiah, he should suffer these things? *Ἔδει*, from the root DA, Sanskr. *da*, to bind, from which we have the Greek *δέω*, to bind, with its derivatives, indicates a kind of necessity imposed upon the subject; it differs from *ἐπρεπεύειν*, it was proper, and *ὤφειλεν*, it was his duty. By *ἔδει* the suffering of Christ is referred to the will and counsel of God, according to which the righteous Servant of the Lord,

Is. 52, 13; 53, 11, was destined to suffer for the iniquities of us all, being obedient unto the death of the cross, Phil. 2, 8. Cf. Matt. 26, 42. Luke 22, 42. John 14, 31. That will and counsel of God stood revealed in Moses and the prophets, from the first promise in Paradise to the last prophecy of the Messiah. So far from being a just cause of offence, of doubts and misgivings concerning his Messiahship, the suffering and death of Jesus of Nazareth must rather have served as conclusive proof of his being really and truly *the Christ*, the redeemer and savior of Israel and the world.

And herein there is a resemblance between Christ and his church, his disciples jointly and severally. Christians are often offended because of their manifold tribulations, and doubts concerning their state of grace are often engendered in their troubled hearts because of the cross bearing heavily upon their shoulders, while, if they were mindful of the portraiture of the church and the children of God laid down in the Scriptures, they would with St. Paul glory in their tribulations, Rom. 5, 3, and rejoice in their conformity with Him who through suffering entered into his glory, applying to themselves such words as: "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy," John 16, 20. Thus the entire first epistle of St. Peter is an inculcation of this truth, that our earthly pilgrimage is *per crucem ad lucem, per aspera ad astra*, from and by the cross to the crown. But even as Cleopas and his fellow pilgrim had suffered their carnal notions of the Messiah and his kingdom to shut out the light of Scripture and to betray them into a maze of disappointments and doubts and hopelessness little short of utter despair, so also false concepts of spiritual life and the enjoyment of the Savior's love and the peace of God, and all manner of chiliastic dreams, are a constant menace to the spiritual life of those who entertain them, shutting out the portraiture of the children of God and the church of Christ as it is given in the Scrip-

tures and substituting what will not stand the test of the crucible of tribulations.

But it was not only necessary that Christ should suffer, but also that he should *enter into his glory*. This, too, had been the will and counsel of God as revealed in the Scriptures, e. g. Is. 52, 13; 53, 8. 10. 12. The noun δόξα, from the root DAK, Sanskr. दाç, *to venerate, to do homage, to give credit*, to which the Greek δοξάζειν, and the Latin *decet, decus, dignus, dignitas*, are related, is by its etymology eminently qualified to express the notion of *glory*, especially *divine glory*. We find the word in conjunction with τιμή, *honor*, 1 Tim. 1, 17. 1 Pet. 1, 7. 2 Pet. 1, 17. Hebr. 2, 7. 9, and with ἔπαινος, *praise*, Phil. 1, 11. 1 Pet. 1, 7. The δόξα of Christ is more fully described in Phil. 2, 9—11: "Wherefore God hath highly exalted him, and given him a name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In these words as in our text the glory of Christ is represented as *his* glory, the glory peculiar to him, and as a state which followed that of his humiliation, a glory into which he entered according to the will and dispensation of God. This entrance into glory was an *anabasis* subsequent to and corresponding with a *catabasis*, as St. Paul says, Eph. 4, 10: ὁ καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς, *he that descended is the same also that ascended*. Jesus being the Messiah, *it was NOT POSSIBLE that he should be holden of death*," Acts 2, 24. Christ MUST NEEDS have suffered and risen again from the dead, Acts 17, 3; the ἔδει pertains as truly and in the same sense to the one as to the other. That the disciples had comprehended neither the one nor the other was the cause of their perplexity, and, again, they might have comprehended both but for their foolishness and slowness of heart to believe all that the prophets had spoken. And hence the proper remedy for them was in the Scriptures.

V. 27: *Καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ: and beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.*

To the Jews, his enemies, Jesus had said: *Had ye believed Moses, ye would have believed me; for he wrote of me*, John 5, 46, and again: *Search the Scriptures; for . . . they are they that testify of me*, v. 39. And here, in his exaltation, dealing with his disciples, it is again Moses and the prophets, the Scriptures, whence the risen Lord, who is himself the Truth, takes the Theology, the Christology, and Soteriology, which he would inculcate on his disciples, the means whereby he would lead them to believe. Though the fulness of time was come, though the era of the New Testament had begun, the theology of Moses and the prophets was by no means antiquated or of historical value only. Beginning from *Moses*, not a composite Pentateuch, and pursuing his way through all the prophets, he took up text after text, from beginning to end, ἀρξάμενος, as many as treated of him, interpreting and expounding successively the words concerning himself as they were written in all the Scriptures. What these texts were, the Evangelist does not specify; but from the quotations and references we find in the Gospels and the Acts and the Epistles, we may think of such passages as Gen. 3, 15; 12, 3; 22, 18; 49, 11 ff. 2 Sam. 7, 12—14. Ps. 2, 7; 8, 5—7; 16, 9—11; 110, 1—4; 132, 11. Is. 7, 14. Is. 52 and 53, and many others. The same process was repeated before the eleven and those who were with them later in the evening, vv. 44—47, when the Lord pointed out the texts, saying: *Thus it is written*, v. 46, and led his hearers to understand the words according to which, being the words of Scripture, inerrant, divine Scripture throughout, Moses, the prophets, and the psalms, alike, conclusively proved that *thus it behoved Christ to suffer and to rise from the dead the third day*, vv. 44—46.

And thus has the Master for all times established the true, and only true and safe, method of theology, which was followed by the Apostles and Evangelists and by all sound and sober theologians to the present day. Not by speculation, not by inquiring into the self-consciousness of the church or the believing individual, but by calling up Moses and the prophets, by pointing out the *sedes doctrinae* in all the Scriptures and interpreting them, setting forth their genuine sense according to the written words, and in no other way, are theological truths to be established. On the other hand, a truth thus established must be looked upon as conclusively, indisputably, and incontrovertibly established, not only for the time being, but for all times, since Moses and the prophets, the Apostles and Evangelists, the *Scriptures*, are the same to-day that they were yesterday, and *ἐρμηνεύειν*, *interpretation*, is to-day what it was on that great Easter day, not filling into the words one's own thoughts, but setting forth the thoughts which were in the author's mind and to which he gave utterance by the words he wrote. And if the Lord did not deem it below himself to say: *Ὅτως γέγραπται*, i. e. *thus it is written and remains written*, v. 46, no theologian, though he be a tenfold Doctor, need deem it below his dignity to abide by the written word of Moses and the prophets in his theology.

Our text proceeds:

V. 28: *Καὶ ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο, καὶ αὐτὸς προεποιεῖτο πορρώτερον πορεύεσθαι*: *And they drew nigh unto the village toward which they were wandering; and he was apparently about to go further.*

The Lord had done by these men what was necessary and sufficient to engender in their hearts the assurance that Jesus of Nazareth was the Messiah, and that, having suffered and died "according to the Scriptures," he must also have "risen again the third day according to the Scriptures," 1 Cor. 15, 3. 4, that, consequently, the report of the women of Galilee had not been "idle tales," but that

Jesus lived, and lived for them, their Prophet, Priest, and King. All this he had done while their eyes were still holden. And as Emmaus had now been reached, and his chief purpose accomplished, he might have vanished from their sight as he did afterwards, v. 31, or he might have opened their eyes and thus revealed his identity at once. He did neither the one nor the other, but did what was better: he gave these disciples an opportunity to exercise the faith which had been rekindled within them by the word, and did this in the simplest way. The stranger had reprimanded them and then exhibited to them the word which is to Jews a stumbling block and to Greeks foolishness. If his hearers had rejected that word and preferred to persist in their foolishness and slowness of heart to believe, they would have welcomed the moment which would rid them of this stranger, and permitted him to go his way; and when we remember Cleopas' opening words, and, in fact, all of his and his companion's subsequent speech, we cannot doubt what the promptings of the flesh that was in them would have been. But the word had wrought its effect; the flesh had been subdued, and the spirit had gained the mastery. Having experienced the power of the word, they were desirous of hearing more of it and of growing in spiritual understanding and firmness of faith. Having tasted the sweetness of God's word in their day of trial, they say, *In the multitude of my thoughts within me thy comforts delight my soul*, Ps. 94, 19. The faith engendered within them will manifest itself as *faith which worketh by love*, Gal. 5, 6.

V. 29: *Καὶ παρεβιάσαντο αὐτόν, λέγοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκληκεν ἡ ὥρῃ ἡ ἡμέρα. Καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς: And they constrained him, saying: "Abide with us; for it is toward evening, and the day is now far spent." And he went in to abide with them.*

The same word, *παραβιάσατο*, is found in Acts 16, 15, where, speaking of Lydia, whose heart the Lord had opened

that she attended unto the things which were spoken of Paul, v. 14, St. Luke says: *She besought us, saying: "If ye have judged me to be faithful to the Lord, come unto my house and abide there."* And she constrained us. Thus these disciples constrain the Lord to abide with them. They also state a reason for their urgent invitation: *It is toward evening and the day is now far spent.* These words would seem expressive of kind concern for the stranger rather than of a desire to profit by further intercourse with him. Hospitality was practised far more extensively in those days than it is in ours, as pedestrian travel was more general, and inns were few. Hence to a superficial view this invitation might appear of no particular significance. But when we consider that these men looked upon Jesus as strangers upon a stranger, and that the Evangelist expressly says, *they constrained him*, this urgent request becomes more than a simple act of civility. This stranger had endeared himself to these men more than words could say, and now, when the moment of separation seemed at hand, they felt even more keenly than before how much he was to them. Had the hour been earlier, they might have proposed to walk on with him as he had walked with them. But nightfall was near. Besides they had reason to believe or to feel that their attachment was mutual, that the stranger was also favorably inclined toward them. Or had they not heard and seen ample evidence of his honest interest in their behalf? Hence, though he did not at once yield to their first word of invitation, they did not desist but became more urgent in their request, and we may safely assume that the twofold reference to the lateness of the hour was part of the *παραβιάζειν*, an argument by which they repeatedly pressed their plea and endeavored to prevail upon the stranger to yield to their earnest request. And they succeeded. *He went in to abide with them.*

Such is the pedagogy of God. It is he who seeks the sheep that have gone astray, and it is by his grace alone

that they are found. But after he has found them and with loving-kindness drawn them to himself, setting their hearts aglow within them, v. 32, the time comes when he would also be sought by them. At such times he may even seem to deny them his presence or to withdraw from them. At such times he would have them plead with him; and though he seem to be deaf to their petitions, if they but persist and constrain him with their entreaties, he will do as he has promised: *For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart;* Jer. 29, 11—13. Thus did Jacob wrestle with the Lord; and when the Lord said, *“Let me go, for the day breaketh,”* Jacob answered, *“I will not let thee go, except thou bless me.”—And he blessed him there.* Gen. 32, 25. 26. 29.

And thus will God's children to-day often be singularly blessed after such struggles with the Lord. The Evangelist proceeds:

V. 30. 31: *Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπέδιδον αὐτοῖς· αὐτῶν δὲ δεηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν:* *And it came to pass, while he reclined [at the table] with them, he took the bread and blessed it, and brake, and gave to them. Then their eyes were opened, and they knew him. And he vanished out of their sight.*

An unexpected joy was in store for these disciples when the Savior yielded to their entreaties and abode with them at Emmaus. They had invited a *guest*, and behold, he turned a *host* before their eyes. Thus it is wherever Jesus is taken into human habitations. Coming as a guest, he abides as a host, blessing what he finds and giving what he has blessed. Not only does he dispense his spiritual blessing, grace for grace; but the temporal concerns of those

with whom he abides are in his blessing hands. Chrysostom and Augustine and others after them have understood St. Luke here to say that Jesus had celebrated the eucharist with these disciples, and the Romanist authors of the *Confutatio* of 1530 even endeavored to prove from this text that Christ himself had sanctioned by his example the communion *sub una specie*.¹⁾ But such passages as Matt. 14, 19; 15, 36. Mark 6, 4; 8, 6. Luke 9, 16. John 6, 11, clearly show that the same terms are employed by the Evangelists where they describe the Lord as having performed the functions of the host at table long before the institution of the sacrament. Having in his prophetic office enlightened his disciples concerning his sacerdotal office, he is now the King whose all things are in heaven and in earth, and dispenses them in his own way. And in the government and disposal of human affairs he often permits us to see what our hearts have desired. Thus here while he was blessing and breaking and distributing, the disciples' eyes were opened and they saw and knew him in whom they had believed. But not in order that vision should take the place of faith were they permitted to see and recognize the Lord. A moment of joyful wonderment, and he vanished from their sight. And neither his appearance nor his disappearance was at variance with what they had learned to understand and believe. Jesus lived, according to the Scriptures. He was the same Jesus that he had been before; he lived so really and truly that, if he chose, he could even be seen and handled. Cf. v. 39. But he had entered into a new, a glorious state, according to the Scriptures, coming and going, appearing and disappearing, not a spirit, yet coming and going through closed and bolted doors. Cf. v. 36. John 20, 19. 26. Such was the risen Lord, whose witnesses they

1) Their words are: "Christus, institutor hujus sacratissimi sacramenti, resurgens ex mortuis, sub una specie tantum eucharistiam dedit discipulis euntibus in Emaus, ubi accepit panem et benedixit et fregit et porrigebat illis."

were to be, v. 48. John 15, 27. Acts 1, 8. 22; 2, 32; 3, 15; 10, 41. 1 Cor. 15, 5—8. And yet they were to live in faith and hope, clinging to the word.

We, too, are to witness unto Christ. And as his witnesses we are also vouchsafed experiences of his goodness, wisdom, and power, and are permitted to taste of the heavenly gift and of the powers of the world to come, Hebr. 6, 4. 5. But these experiences must not take the place of the word, nor of faith in the word; especially must we beware of basing upon them the assurance of our state of grace. For our experiences may vary; the blissful sensations of the gracious presence of Christ may come and go. But the word is the same to-day that it was yesterday, and will be the same to-morrow that it is to-day; and he, and only he, who has found Christ in the word and continues to have and hold and enjoy him in the word, will derive the true benefit of personal experiences of the Savior's presence, when they are granted, and rest in the peace of God and the assurance of his salvation also at times when such special experiences are withheld or denied.

Thus it was with the disciples in the text.

V. 32: *Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς ἀνοιχεν ἡμῖν τὰς γραφάς;* *And they said one to another, Was not our heart burning within us, as he spoke to us on the way, as he opened to us the Scriptures?* The word had done its work in the hearts of these men. Not by the Savior's visible presence, but by the word of Scripture and the Savior's interpretation and application thereof, had faith and holy joy been kindled in their hearts, which had been chilled and benumbed because of their slowness to believe all that the prophets had spoken. Hence their first utterances after the Lord's disappearance were not words of regret, of disappointment, tokens of relapse into their former sadness, but, seen or unseen, he was now to them the living Christ, their righteousness, their joy and peace and hope, according to the Scriptures.

But there were others, their brethren and former companions in tribulation, Rev. 1, 9, whom they had left at Jerusalem. They too had been slow of heart to believe what the prophets had spoken. Had the Scriptures been opened to them also? Had they learned to understand and believe that Jesus, being in truth the Messiah, had indeed redeemed Israel by his suffering and death according to the will and counsel of God revealed in the Scriptures, and risen again for their justification? If not, they must go and tell them "the things that were done in the way" v. 35, that their faith was not vain, that they were no longer in their sins, not of all men most miserable, 1 Cor. 15, 17—19.

V. 33. 34. *Καὶ ἀναστάντες τῇ αὐτῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς, λέγοντας· Ὅτι ἡγέρθη ὁ κύριος ὧντως καὶ ὤφθη Σίμωνι·* *And rising up that same hour they returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying: The Lord is risen indeed, and has appeared unto Simon.*

Unbelief had borne its fruit as these disciples had set their faces toward Emmaus that afternoon. Despondency and hopelessness, troubled and troublesome thoughts and words, and the desire to be away from the scenes which reminded them of what had been so offensive to themselves and others. Now faith also bore its fruits, loving concern for others perhaps less blessed than they. And notwithstanding the lateness of the hour, they do not procrastinate. Not a moment longer than they can help should the brethren in the city be without the blessings which they had been granted. They do not say: "The Lord, who has sought and found us, will surely seek and find them too." Like the shepherds who, having heard and believed the good tidings of great joy in the night of the Nativity, and having seen the babe in the manger, who was Christ the Lord, did not hesitate to *make known abroad the saying which was told them concerning this child*, Luke

2, 17: so also Cleopas and his fellow disciple are now imbued with that missionary spirit which yearns to carry the good news to others, that they, too, may believe and rejoice, and does not shift upon the shoulders of others what should be done in the kingdom of Christ; they go at once to carry the joyful tidings to those whom they can reach. And note that these disciples do not issue forth to Caesarea or Damascus, Tyre and Sidon, but return to Jerusalem and the eleven there assembled. Thus also the Lord charged his disciples to preach repentance and remission of sins in his name among all nations, *beginning at Jerusalem*, v. 47.

At Jerusalem things had meanwhile undergone a change, and they who had come to bring good news were themselves received with glad tidings. "The Lord is risen indeed," was the greeting with which they were received. The messages of Christ had not remained without effect. The Savior had done to others what he had done to Cleopas and his companion. Simon Peter, too, had seen him, and though we do not hear under what circumstances the meeting between him and his Master had come to pass, Paul, 1 Cor. 15, 5, also mentioning only that the risen Lord had been *seen* by Cephas, we know from the narrative of his appearance to Mary Magdalene, John 20, 11—17, and from the story related in our text and its sequel, that Jesus did not appear as a speechless apparition to those whom he sought and found that day. Thus missionary endeavors have at all times resulted in spiritual benefit to the endeavorers themselves, and there is a blessing in Christian fellowship. Paul, also, longed to be with the brethren at Rome, that he might impart unto them some spiritual gift, to the end that they might be established; but at the same time he expected and desired to be comforted together with them by the mutual faith both of them and himself, Rom. 1, 11. 12. To witness the power of the Gospel as manifested in others is edifying to the Christian heart. Cf. 2 Pet. 1, 1. Tit. 1, 4, and the Apostle's exhortation: *Let the word of Christ dwell*

in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs. Col. 3, 16.

Thus, also, the eleven and they who were with them, though by this time assured of the resurrection of their Lord and Master, were by no means ripe in understanding and fully established in the vigor of spiritual manhood. Cf. vv. 43 ff. Acts 1, 6. Nor did the friends lately returned from Emmaus consider them so.

V. 35: *Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου: And they related at length what had happened on the way, and how he was made known to them in the breaking of the bread.* The two chapters of their report are kept asunder by the Evangelist as they evidently were by the disciples of Emmaus. What had happened on the way was to them and to the eleven and those who were with them of first importance, and the verb *ἐξηγούντο*, *they rehearsed at length*, is chiefly chosen with reference to this first part of their narrative, in which they rehearsed the Lord's discourse on the texts from Moses and all the prophets concerning himself. *Doctrine*, the pure doctrine, is at all times of first importance in the church. But this does not say or imply that *Christian life* is of no significance, and the breaking of the bread, during which their eyes had been opened for a glimpse of the Master's presence, was not made light of or deemed unworthy of communication by Cleopas and his fellow disciple, but also rehearsed in proper order, both doctrine and life bearing witness to the great central truth of Eastertide: *The Lord is risen indeed.*

A. G.

Historical Theology.

EVOLUTION IN HISTORY.

The theory of evolution is one of the fundamental errors of modern science, not only of Biology and Geology, where it has made the saddest havoc, but also in other sciences. There is hardly anything in heaven, or in earth, or under the earth, which has not been represented as the product of evolution: God, man, the devil, the heavenly bodies, the earth, physical life, political life, religion in general, Judaism, Christianity, the Bible, Philosophy, Medicine, Law, Mathematics, Theology, education, poetry, painting, sculpture, music, agriculture, commerce, the trades, liberty, marriage, benevolence, fashions, ships, guns, watches, lead pencils, and lucifer matches, have been traced through their various stages of evolution, and evolution itself makes no exception and claims for itself its evolution *ab ovo*. And, what is most remarkable, this seemingly all-pervading principle has no existence but in the minds of those who entertain this fiction. There never was such a process as evolution from a neutral cell to organic life, and from lower to higher organisms, from vegetable to animal life, from lower to higher animals, from irrational to rational beings. In fact, the whole theory of evolution, as it stands to-day, is not a scientific principle, but a huge, thoroughly unscientific swindle, with not one solitary fact to support it, a hypothesis, which does not really explain a single phenomenon and in its application leads the investigator into a maze of inconsistencies, of untrue conclusions, of irreconcilable contradictions with the stubborn facts of nature and history. While there certainly is such a thing as natural growth, there is in all the universe no such thing as evolution from the homogeneous to the heterogeneous. One of

the most eminent naturalists of the age, Agassiz, has said: "These results are of the highest importance at this moment, when men of authority in science are attempting to renew the theory of a general transmutation of all animals of the higher types out of the lower ones. If such views are ever to deserve serious consideration, and be acknowledged as involving a scientific principle, it will only be when their supporters shall have shown that the fundamental plans of structure characteristic of the primary groups of the Animal Kingdom are transmutable, or pass into one another, and that their different modes of development may lead from one to the other. Thus far Embryology has not recorded one fact on which to pass such doctrines."¹⁾ And again: "I cannot repeat too emphatically, that there is not a single fact in Embryology to justify the assumption that the laws of development, now known to be so precise and definite for every animal, have ever been less so, or have ever been allowed to run into each other. The philosopher's stone is no more to be found in the organic than the inorganic world; and we shall seek as vainly to transform the lower animal types into the higher ones by any of our theories, as did the alchemists of old to change the baser metals into gold."²⁾

Of course, we do not claim a hearing as an authority in Biology. Neither do we deem a biological question conclusively settled by a quotation from even such a scientist as Agassiz, and there are some things in what Agassiz has written which we can not endorse. But we have an authority on our side of the question for whom we do demand a hearing also in Biology, the Maker and Preserver of heaven and earth, who says: *And God said, Let the earth bring forth grass, the herb YIELDING SEED, and the fruit tree yielding fruit AFTER HIS KIND, whose SEED IS IN ITSELF upon the*

1) Methods of study in Natural History, by L. Agassiz, pp. 303 f.

2) Ibid. pp. 318. 319.

earth: and it was so. And the earth brought forth grass and herb YIELDING SEED AFTER HIS KIND, and the tree yielding fruit, whose SEED WAS IN ITSELF, AFTER HIS KIND: and God saw that it was good. . . . And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, AFTER THEIR KIND, and every winged fowl AFTER HIS KIND: and God saw that it was good. . . . And God made the beast of the earth AFTER HIS KIND, and cattle AFTER THEIR KIND, and everything that creepeth upon the earth AFTER HIS KIND: and God saw that it was good. And God said, Let us make man IN OUR IMAGE, AFTER OUR LIKENESS. . . . And God created man IN HIS OWN IMAGE.¹⁾ This definitely and forever shuts out the theory of evolution from the genesis of vegetable and animal life on the earth and from the origin of man.

What, then, of *history*? Does evolution produce historical quantities and bring about historical events? Before looking for an answer upon this question, we must first remember that in history as in nature not every kind and instance of change must be allowed to pass as evolution or as due to evolution. The evolutionist in history asserts that not only the laws of inanimate nature, but also the laws of human thought are absolutely rigid, inflexible, automatic; that the human mind, like a machine, will, when given the same material, invariably, at all times, and everywhere grind out the same product.²⁾ That the same laws which develop the physical man everywhere into the traits of the species, act also on his psychical powers, and not less absolutely, to bring their products into conformity.³⁾ The question before us, then, is, whether historical phenomena are due to the working together of causes operating by rigid inherent necessity, independent of free agencies.

1) Gen. 1, 11. 12. 20. 21. 24. 25—27.

2) See also THEOLOGICAL QUARTERLY, Vol. I, p. 498.

3) Brinton, Rel. of primit. peoples, p. 7 f.

This being the question, it must be simply denied in the light of both reason and revelation. We apply the test of revelation first by placing a few historical facts in the light of Scripture.

In the first instance, then, the question as to the origin of the world and of created things, including the origin of man, is not a question of natural science, but strictly a historical question, which cannot, therefore, be settled by any amount of speculation or biological and geological investigation, but must be answered from sources of historical information or hopelessly abandoned as an unfathomable mystery. A fully reliable source of historical information we have in the first chapters of Genesis¹⁾ and other texts of Scripture, according to which in the beginning God made the heaven and the earth and in six days created the vegetable and animal world and the parents of the human race, and established the conditions of their continued existence and propagation. The evolutionary "descent of man" is purely and simply a fiction. The fall of man was another historical event, a record of which we have in the third chapter of Genesis, which can, again, be supplanted by no amount of speculation. And this change in the nature and condition of man, including the entrance of death into the world, was not brought about by a process of evolution, but the fall was enacted by the will of the devil and the will of man,²⁾ and death, the penalty of sin, was imposed by the righteous will of God. That the diversity of languages is not owing to a process of evolution, but to a special dispensation of God, bringing about a historical event, is just as true³⁾ as that man was not in the course of long ages, by evolution, but from the beginning, by creation, made a speaking creature.⁴⁾ That the human race should multiply and replenish the earth was likewise ordained by the Creator in the beginning,⁵⁾ and the distribution of peoples and na-

1) Gen. 1. 2.

2) Gen. 3, 1 ff.

3) Gen. 11, 1. 6. 7—9.

4) Gen. 2, 19. 20. 24.

5) Gen. 1, 28.

tions over the face of the earth was not by evolution according to certain fixed intrinsic laws, but according to the decrees of Him who *hath determined the times before appointed and the bounds of their habitation*.¹⁾ The rise, progress, decline, and fall of the great empires of history came about under the providence and government of God.²⁾ The great turning point of history, and the events which inaugurated a new era nineteen hundred years ago, were determined by a divine counsel and purpose planned before the world was made and executed in the fulness of time.³⁾ Papal Rome, the great power of the middle ages, was allowed to run its course and exercise its sway by the Lord of lords, who had long before predicted Antichrist and described him unmistakably.⁴⁾ The future destruction of Jerusalem and the downfall of the Jewish nation was present before the tearful eyes of Jesus, not only in vague outlines or merely as a coming event, but in its historical details.⁵⁾ And in like manner, the day and hour of the end of the world has long since been fixed,⁶⁾ and the closing events of history are already inscribed in detailed accounts on the pages of God's own book.⁷⁾ Meanwhile, and until the consummation of all things shall have come, no sparrow shall fall to the ground without our father.⁸⁾ And thus the theory of evolution is definitely and for all times ruled out of history just as truly as it is out of nature.

This view of history is fully borne out by sober investigation of the course of human events, of the facts of history itself. There is and can be, strictly speaking, no such thing as a philosophy of history. History cannot be ex-

1) Acts 17, 26.

2) Dan. 7 ff.

3) Gen. 3, 15; 49, 10. Dan. 9, 24. Acts 2, 23; 4, 28. Gal. 4, 4.

4) Dan. 11, 36 ff. 2 Thess. 2, 3 ff.

5) Luke 19, 41—44; 21, 20—24. Matt. 23, 36—39; 24, 1. 2.

6) Matt. 24, 35. 36. Mark 13, 32.

7) Dan. 12. Matt. 24 and 25. Mark 13. Luke 21. 1 Cor. 15. 1 Thess. 4, 13—17.

8) Matt. 10, 29.

plained from any one principle determining the existence of and changes in historical quantities as with intrinsic necessity. Thus, e. g., the principle of the "survival of the fittest" is so far from accounting for the phenomena of history, that the principle itself is flatly contradicted and utterly exploded by a sober investigation of historical facts. That there are in nature numerous instances of a survival of the *unfittest*, is not only conceded by our evolutionists, but has been deliberately forged into an argument against teleology and divine providence! And, we ask, was it by the survival of the fittest that Julius Caesar, one of the grandest rulers of all ages, should succumb under the daggers of Brutus and Cassius; that Paul and Seneca should die by authority of their inferior, Nero; that Popery, rotten to the core and represented by men who would have brought on the ignominious collapse or extinction of every other dynasty in the days of the Roman pornography, should survive, while the illustrious house of Henry I sank away to ruin in the third and fourth generation; that John Hus should die at the stake and Jean Charlier de Gerson in timid monastic retirement, while Balthasar Cossa, by far their inferior in talents and learning, and every inch an infamous scoundrel, having for a time disgraced even the Roman see as John XXIII, ended his days as a Cardinal and Bishop of Tusculum and Dean of the Sacred College; that Girolamo Savonarola, one of the most remarkable and pure-minded leaders of his day and of all times, should be fought down and crushed in a struggle with men not one of whom was worthy of unloosing his shoe's latchet, among them Alexander VI, one of the most scandalous wretches of all history? Survival of the fittest! And what process of evolution resulted in the lives and deeds of such men as Alexander the Great, Julius Caesar, Constantine the Great, Luther, Napoleon I, and Bismarck? All these great makers of history were what they were far less in consequence and by the continuation of the course of previous events or developments, than

largely in spite of the past and in direct opposition to forces which had worked together in shaping the condition of things with which they had to deal. The Macedonian empire would never have sprung into being but for an Alexander, in whose mind the chief factors for its realization were united. The Rome which Julius Caesar left behind him was not that which he had found, only carried forward to a new stage of development, but the embodiment of ideas conceived in his mind, a quantity which under God the greatest Roman had *made* out of a quantity which he had found. The distinctive features of the Constantinian empire as compared with that of Diocletian, or of the tetrarchy of which he was the head, were not evolved from earlier political principles, but stood out in bold contrast and even in direct opposition to the very fundamentals of antique statesmanship, and so new in politics that even Constantine permitted them to slip away from his grasp long before the sunset of his life had come. Luther was not a more fully developed Hus or Savonarola, and the Reformation was not the more advanced stage or completion of a movement inaugurated by the Humanists, but a work of God the actuating spirit of which was as diametrically contrary to the rationalistic spirit which animated Erasmus and, in a measure, Zwingli and his abettors, as it was to antichristian Rome, which was in 1517 essentially what it had been in 1302, when Boniface VIII issued his bull *Unam sanctam* as a definition of the rights and powers of Popery. Napoleon did not carry onward but broke away from the tumult of French politics when he laid the greater part of western Europe at his feet, and the battle of Austerlitz and the rule of the hundred days were no more evolved from the French Revolution as by intrinsic necessity than the burning of Moscow and the Russian snows which turned to naught the campaign of 1812. And, finally, since we have mentioned Prince Bismarck, the German Empire of to-day was not evolved by internal necessity, but made, and made

in spite of itself by the Iron Chancellor as an instrument of God.

Turning from secular history to ecclesiastical history, we find as little room for evolution there. What has been termed the evolution of dogmas is from beginning to end an empty fiction. Christianity is not an evolutionary, but a revealed religion, and the doctrines or dogmas of this religion are revealed in the word of God, not only in rudiments or germs, but in all their parts. All that remains to be done is to gather under certain heads, in chapters and paragraphs, what the Spirit of God has laid down in his store house, and no one will call that a process of evolution. But we defy the world to point out one Christian dogma which is not in all its parts to be found in the holy Scriptures. Arius was excommunicated as a heretic by the church of Alexandria long before the Synod of Nicaea had raised its banner with the *ὁμοούσιος*, because the doctrine of Arius had been branded as a fundamental error in the books which were written, that we might believe that Jesus is the Son of God,¹⁾ that the Word was not only *with* God as a distinct Person, but also *was* God as of the one divine Essence.²⁾ No thetical dogmatic statement is entitled to a place in a system of Christian Dogmatics from the first paragraph in Bibliology to the last paragraph in Eschatology, unless it have its *sedes doctrinae* in the Scriptures. Nor have these doctrines found utterance in the Scriptures in or subsequent to a process of evolution; for holy men of God did not speak out thoughts and concepts evolved in their own or other men's minds, but *spoke as they were moved by the Holy Ghost*,³⁾ *things which eye hath not seen, nor ear heard, neither have entered into the heart of man*,⁴⁾ *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*.⁵⁾

In like manner, though on different grounds, it must be said that even false doctrines and heresies have not origi-

1) John 20, 31.

2) John 1, 1.

3) 2 Pet. 1, 21.

4) 1 Cor. 2, 9.

5) 1 Cor. 2, 13.

nated by evolution. The great heresy of the present generation, the denial of the inerrant truth of the word of God, is as old as and even a little older than the history of human error, having been uttered in Paradise when the Serpent, *which deceiveth the whole world*,¹⁾ said unto our first mother, *Yea, hath God said?*²⁾ and, *Ye shall not surely die.*³⁾ No representative of Higher Criticism has gone beyond that. The Arian heresy was as full-fledged in the mind of Arius when he had framed his rationalistic syllogism in Alexandria as it was at any later period, and when he retained such terms as "the Son of God," he was as far from their scriptural sense as Servetus was when amid the smoke and flames of the pyre he cried: "*Jesus Christ, thou Son of the living God, have mercy upon me!*" Pelagianism is to-day what it was in 412; or if there be any statement of modern Pelagians going beyond the tenets condemned at Carthage in the trial of Coelestius, we should like to see it. The dogma of papal infallibility was as firmly asserted, though not so clearly stated nor so generally accepted, in 422 as it was in 1870.

Proceeding from doctrine to practice and institutions, we find that here, too, the genesis of things has not by any means been a process or series of processes of evolution. The sacraments were instituted as to all their essentials by Christ himself, to be and to remain for all times what they were made by their Ordainer.⁴⁾ The ministerial office was not developed according to laws operating in the church or to considerations of expediency, but instituted with all its powers and functions by the Head of the church, and is to-day what it was in the days of the Apostles.⁵⁾ Church discipline was enjoined by Christ⁶⁾ and practised from the

1) Rev. 12, 9.

2) Gen. 3, 1.

3) Gen. 3, 4.

4) Matt. 28, 19. 20. 1 Cor. 11, 23—26.

5) Matt. 28, 18—20. Luke 9, 1—10. Mark 16, 15. John 20, 21—23; 21, 15—17. Acts 20, 28. 1 Cor. 12, 28. 29. Eph. 4, 11.

6) Matt. 18, 15—18.

earliest times of the Christian church.¹⁾ Preaching is as old as the church; it was practised on the day of Pentecost at Jerusalem, and what we find in many books as "the evolution of preaching" is dissipated by the light of real history as a fog by the sun. Christian benevolence was exercised in the church and by the churches from the beginning.²⁾ From the beginning, the churches cooperated in dealing with affairs in which they were jointly concerned.³⁾ Missionary endeavors were from the earliest times considered the task and duty of the church, and of the local congregations.⁴⁾ The earliest church had deacons, and even deaconesses.⁵⁾ The acts of public worship were in apostolic times substantially what they are now: preaching the word,⁶⁾ administering the sacraments,⁷⁾ prayer,⁸⁾ singing,⁹⁾ and almsgiving.¹⁰⁾ Or what more have we to-day? Even the independence of the church from the state, which we enjoy in this country, is not the result of evolution; the church of apostolic times was not in any sense a state church, but managed its own affairs without any concurrence of the body politic;¹¹⁾ and even if the idea of evolution, which is generally taken to be the development from primitive to higher forms, should be made to cover also the gradual development to primitive forms, which, probably, no evolutionist will claim or concede, our separation of church and state could not even in this latter sense be credited to evolution,

1) 1 Cor. 5, 11—13. 2 Cor. 2, 10. 2 Thess. 3, 14. 15.

2) Acts 2, 42. 44. 45; 4, 34—37; 11, 27—30. 1 Cor. 16, 1 ff. 2 Cor. 8, 1 ff. 9 ff. al.

3) Acts 15.

4) Acts 11, 22—26; 13, 1—3; 14, 26—28.

5) Acts 6, 1—6. 1 Tim. 3, 8—13. Rom. 16, 1.

6) Acts 2, 42; 5, 42; 6, 4.

7) Acts 2, 41. 46. 1 Cor. 11, 20—29.

8) Acts 1, 14. 24; 2, 42; 4, 24; 12, 12; 13, 3. 1 Cor. 11, 4. 5; 14, 14 ff.

9) Col. 3, 19. Eph. 5, 18. 19.

10) Acts 2, 42; 4, 34; 5, 11. 1 Cor. 16, 2.

11) Acts 1, 14 ff.; 2, 1 ff.; 4, 31 ff.; 5, 33—42; 6, 1 ff.; 13, 1 ff.; 15, 1 ff. Gal. 6, 6. 1 Cor. 9, 4—14.

since the constitutional history of our country shows no such process whereby the independence of church and state had been brought about as by evolutionary necessity, but clearly points to wise statesmanship on the part of a few leading men and to various compromises between conflicting interests as the human causes which have demonstrated to the world the feasibility of "a free church in a free state."¹)

While we, thus, deny the historicity of evolution in history, especially in ecclesiastical history, we do not deny three things which have often been misconceived as or misconstrued into evolution: the relation of cause and effect between historical phenomena, the increase of historical quantities, and the degeneration and gradual decay of historical organisms or institutions.

It is unquestionably true that Judaism exercised a certain influence on pagan Rome. But who would say that pagan Rome was evolved from or represented a higher type of Judaism? The two were and remained heterogeneous quantities, and the one was never and in no sense devolved into the other, though both were mutually related by the relation of cause and effect. The repristination of paganism by Julian was very markedly tinged by Christian influences. But Julian himself would have scouted the idea of having his rites and sacrifices at Antioch set down as a higher type of Christianity. The influence of both Judaism and Christianity on Mohammedanism and Mormonism is unmistakable. But let an evolutionist ask the Sultan and he will tell him whether the Islam be Christianity in a higher form, and ask the Christians of the United States how Brigham Young strikes them as a St. Paul of a higher order. There are undoubtedly relations of cause and effect between the French Revolution and the German Empire. But who would be willing to make himself ridiculous by averring that the work of Bismarck and Moltke was merely the work

1) See also THEOLOGICAL QUARTERLY, Vol. I, pp. 436—447.

of Robespierre and Marat in a more advanced stage of development? Luther in his day thrust the assertion into the face of the Romanists that they no longer ventured to preach as they had preached before he had raised his voice, and from the council of Trent to the present day the Roman church shows very distinct traces of protestant influence. But what protestant would consider Leo XIII of sound mind, or would be judged sane by Leo XIII, for defining Romanism of to-day as a more highly developed type of Lutheranism? Such nonsense would be hooted down even by many who believe in Darwin's *Origin of species* and *Descent of man*. The influences of ancient Egyptian and Babylonian civilization, of Athenian culture, of Roman politics, of mediaeval society as organized and confused and shackled down in church and state—are still alive and active at the present time. To mention but a few instances. No English lexicon would be what it is but for those influences. Our schoolboys speak of *mummies* and our girls and women wear garments antique in form and *peplum* by name. The old Tombs prison in New York was built after ancient Egyptian models. The German *Kaiser's* title was handed down from the zenith of Roman history, and stands out in the headlines of our American dailies, while it serves as a watchword and stimulus of German patriotism. Much of the statuary exhibited in the show windows and pedestaled in many parlors in St. Louis bears witness at the same time to antique genius and art and ancient vandalism. The causes which have made the texts in Dr. Walther's postils and Dr. Seiss' Lectures on the Gospels the same in choice and arrangement are not to be sought in an interdependence between Dr. Seiss and Dr. Walther, but can be distinctly traced back over Luther and Charlemagne to Jerome and Pope Damasus.

But all this is not evolution. The fact that customs and forms and notions and norms are in thousands of instances the *same* as those of by-gone ages to which they

can be traced by chains of cause and effect under the influence of will is certainly not due to evolution, a chief essential of which is *change*, and change not determined by will as a free agency, but due to causes working by absolute intrinsic necessity. The evolutionist's wife is apt to prove to his conviction, if not to his satisfaction, that wearing a peplum is not a matter of evolutionary necessity, but of her own obstinate will, which may very soon decide against the peplum and in favor of a costume never dreamt of in the days of Homer. Zwingli in his day, from January 1, 1519, on, and thousands of others after him to the present day, have proved that preaching on the texts of Jerome's *Comes* and of Charlemagne's *Homiliarium* was and is by no means enjoined by the rigid laws of evolution, and neither Dr. Luther nor Dr. Walther nor Dr. Seiss would by word or deed join issue with them.

Of course, our reduction of historical phenomena to the relation of cause and effect will find little favor with evolutionists who put down the relation of cause to effect as "a mere assumption, and, indeed, rejected by exact science."¹)

The second process which has been misconstrued into evolution is that of the increase of historical quantities. The human race had its beginning, and, in the course of time, the family has multiplied and replenished the earth. The Jewish nation was a greater body in David's day than in the days of Moses. Rome grew from small beginnings to be the mistress of the civilized and a great part of the uncivilized world. New Testament Christianity had its birthday at Jerusalem and, in the course of years and centuries, has planted its banners in all lands. Popery was enthroned at Rome in Boniface I, and the records of its progress and of the increase of its power and of the territory subject to its sway fill volumes compared with which

1) Brinton, *ibid.*, p. 45.

the books of Mr. Darwin dwindle into insignificance. The Reformation was planted at Wittenberg, and before many years had passed it spread its branches far beyond the confines of Germany. All this, however, was anything but evolution. Man was in Paradise and in Mesopotamia as fully and truly man as at any subsequent period and in any country on the face of the earth. The Jews were in the same sense a Jewish people under Vespasian as they had been under Joshua, and a Jew is distinctly a Jew in New York to-day as he was under Claudius in Rome and under Ptolemy in Alexandria. The Christian church in Jerusalem and Antioch was no less a Christian church when Peter and Paul preached Christ, and him crucified, than is any Christian congregation anywhere in 1898. Gregory I was as really an antichristian Pope as Gregory VII and Pío Nono. And the Lutheran church at Wittenberg in 1530 was essentially what Holy Cross Lutheran church is at St. Louis, a church and Lutheran, no more, no less.

Here, then, we have again an essential difference between what really appears in history, and the fiction called evolution. If a process the beginning and the end of which exhibit the same thing, though, perhaps, in different forms or states, were to be called evolution, we would not seriously object. Thus the development of a human being from the embryo to the adult might, as far as the etymology of the word is concerned, be called evolution. But that is not the accepted *usus loquendi* of the word. We hold that the human embryo is as truly and distinctively human as the adult man or woman, and that the destruction of either is covered by the same fifth commandment of the decalogue, and it is this manner of development which has its analogies in history. But evolutionists in Biology claim for their hypothesis or theory that in it they have a key to solve the mystery of life in its innumerable varieties of forms; they dream of development, not from specific germs, but from a utopian neutral cell; they would account for the *origin* of

things, of vegetation, of vertebrates, of man. In the evolutionist world there was a time when man did not exist and a time when man had come into existence, and that by evolution. The supporters of this theory substitute evolution for creation. And it is evolution in this sense which has no analogy in history, except as another empty dream, e. g., the dream of the origin of religion by evolution in a previously non-religious world, or the origin of language by evolution in a race of mutes.¹⁾

A third historical category which must not be misconstrued into historical evolution is that of degeneration and gradual decay in historical organisms or institutions. Our scientists who bother themselves and others about the descent of man have favored with a keen interest the Bushmen of Australia and other types of savage humanity, with receding skulls, flat noses, thin legs, little or no clothing, and not much of morals or religion. The lower in the scale and the farther remote from the civilized Caucasian a newly discovered or investigated tribe or specimen, living or dead, would appear to be, the greater was the value set on the discovery, because the nearer science was supposed to have come to the missing link, the transition from brute to man. Of course, the missing link will never be discovered, because it never existed. There is no transition from brute to man, and never was. But if there were a species of beings which might be classed either with man or with brutes, a transitional species, even that would not necessarily represent a transition in the direction from brute to man. We do not say that a transition from man to brute is possible; for it is not; but we do say that the evolutionist who sees in Bushmen and other savages specimens of humanity representing the earlier stages of development, through

1) "According to them, man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body, and in changes of countenance." Max Müller, *Lectures on the Science of Language*. Vol. I, p. 40.

which the more highly developed species had long since passed on the way from the primitive state of man to their present state, makes a great, fundamental mistake, the same mistake which one would make in supposing that the pale and decrepit inmates of a city hospital or a country poor-house represented the lower stage of development from which the strong and healthy men and women in the surrounding country had been evolved. Our evolutionists are in very much the same plight with Mark Twain and his friend, who, having slept all day, rushed from the hotel in scanty clothing, climbed the observatory and to the amusement of the guests loudly admired what they took to be the famous Rigi sunrise, while in fact they were vociferating and gesticulating at the setting sun. But while our tourists had soon found out their mistake, our evolutionists have not; which does not make it any less a mistake. St. Paul has drawn a vivid picture of the degenerating influence of sin upon the nations under the righteous wrath of God,¹⁾ and the course which the Greek nation and the Roman world have run from their pristine vigor exhibited in the days of Thermopylae and Cannae down to the state of *marasmus senilis* pictured by Juvenal, a state of rottenness which even the transfusion of German blood into the putrid veins of that degenerate and decaying race could not remedy, is a fearful corroboration of the apostle's testimony. What terrible work sin and the unrestrained sway of the passions may make even in a lifetime is continually being demonstrated in the innumerable wrecks which on their downward course totter through years of miserable existence into a libertine's or drunkard's grave. Sin is a destructive principle not only in individuals, but also in communities. Go to the slums of our great cities and note the ravages of sin; and go to the boulevards of the same cities and mark the ravages of sin! And that in a nation which is permeated by influences which act as powerful preservatives, both

1) Rom. 1, 18—32.

directly and indirectly, chief of which is the Christian religion in the pulpit, the press, Christian schools, missionary endeavors, and the lives of the Christian people, the salt and light of the world.¹⁾ Think what sin is making out of so many in spite of these influences, and what it will be likely to make of a people remote from such preservatives, and then say whether even the most degenerate savage, loaded down with the accumulated effects of the wellnigh unbridled sway of sin through many generations, should be a marvel to a thinking mind. St. Paul deplorably confesses that sin dwelled in him and deceived him, prompting him to do what he would not, and preventing him from doing what he would.²⁾ And of all Christians he asserts that the flesh lusteth against the spirit, so that they cannot do the things that they would.³⁾ This being the condition even of the best of men, it is not difficult to comprehend that, wherever the struggle of the spirit against the flesh has been in a measure neglected and the flesh has been allowed to gain headway in its evil propensities, deterioration has set in. Thus there was a time when the churches in Galatia had exposed themselves to the reproach: "Ye did run well; who did hinder you that ye should not obey the truth."⁴⁾ And if this process of deterioration is not stayed, the leavening of the whole lump will follow.⁵⁾ What has become of the churches in Asia, the church of Ephesus, which had early "left its first love,"⁶⁾ the church of the Laodiceans, who, after the first glow of spiritual life had turned lukewarm,⁷⁾ and of other apostolic churches? What of the church of Rome, whose faith was at a time spoken of throughout the whole world?⁸⁾ We know that the time came when a bishop of Rome, Liberius, who had denied the orthodox Nicene faith, was on his return to the city welcomed with open arms by the greater part of his congregation. And even prior to that, the

1) Matt. 5, 13. 14. Eph. 5, 8—13.

3) Gal. 5, 17.

6) Rev. 2, 4.

4) Gal. 5, 7.

7) Rev. 3, 16.

2) Rom. 7, 8—25.

5) Gal. 5, 9.

8) Rom. 1, 8.

Roman church had so far degenerated in Christian life, that a former defaulter, who was, besides, contaminated with unitarian error, was possible on the episcopal throne.¹⁾ What the Roman church was in the days of Jerome, we learn from his *epistola ad Eustochium*.²⁾ And as years and centuries rolled on, Rome became the greatest gate of hell on earth, a veritable Sodom with the papal court as its focus; the seat of Antichrist, the Scarlet Woman drunken with the blood of the saints. The early churches of England and Germany were planted and prospered under the quickening sunshine of the gospel; but in the course of time they degenerated and fell a prey to papal treachery. The church of the Reformation degenerated under rationalizing influences through Philippism and Syncretism and Pietism into rankest Rationalism. Lutheranism in America degenerated from the orthodoxy of Berkenmeyer and the Pietism of Mühlenberg to the heterodoxy of Quitman and the unconfessional and anticonfessional General-Synodism of 1820.

But that all this is not evolution, but the very reverse, not sunrise, but sunset, ought to be clear to every one not an incorrigible evolutionist who, like a monomaniac, sees evolution everywhere. But such is evolutionism in history and everywhere. It is itself a symptom of degeneration, of the decay of true science which must terminate in an utter perversion of scientific methods and lead to the very reverse of the legitimate results of scientific research. Instead of leading to the discovery and establishment of truth, it leads into a maze of error and falsehood, and places its votaries in a line with those of whom the Apostle has said that they *became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools*.³⁾

A. G.

1) Callist, a. D. 217—222.

2) Hieronym. ep. 22.

3) Rom. 1, 21. 22.

Practical Theology.

MEDICINA PASTORALIS.

(Continued.)

II. THE PATIENT.

The fundamental malady, which has made this world a vast hospital and the earth a great burial ground, is SIN. All physical ailments are the consequences of sin, and the Psalmist uses *sins* and *diseases*, spiritual diseases, as synonymous terms when he says, *Who forgives all thine iniquities; who healeth all thy diseases.*¹⁾

Of physical disease, a prominent medical author says: "Pathology has been defined the study of disease; but disease has not been defined. The definition of disease is confessedly difficult. It is easier to define it by negation, to say what it is not, than to give a positive definition, that is, a definition based either on the nature or essence of the thing defined, or on its distinctive attributes. Disease is an absence or deficiency of health; but this is only to transfer the difficulty, for the question at once arises, how is health to be defined? And to define health is not less difficult than to define disease. If all the tissues and organs of the body be in no respect abnormal, if all the functions of the organism be completely and harmoniously performed, health undoubtedly exists. But this perfection of health is purely ideal; it never actually exists."²⁾ With equal and greater truth it can be said that spiritual health nowhere on earth actually exists. *There is no difference*, says the Apostle, *for all have sinned and come short of the glory of God.*³⁾ Perfect spiritual as well as physical health was

1) Ps. 103, 3.

2) Flint, Principles and Practice of Medicine, p. 22.

3) Rom. 3, 22. 23.

the primeval state of our first parents in Paradise before the fall, when they bore the image of Him who made them. But though we have no access to any living human being in a state of perfect spiritual health and, therefore, no opportunity of establishing by observation and investigation the norm a deviation from which would be by such norm made cognizable as disease, yet we are not left in doubt what the healthy spiritual state of man would be if it could actually exist, and what in our present constitution is to be set down as spiritual disease. Every disease, spiritual or physical, is an abnormality or a complication of abnormalities. But while the norm for the diagnosis of physical disease must be established by physiological and anatomical investigation and observation, the norm of spiritual health is laid down in the revealed will of God. 'Ἡ ἀμαρτία, says St. John, ἐστὶν ἡ ἀνομία, *sin is the deviation from the law*. Full conformity with the divine will in action and being would be perfect spiritual health; every deviation from that norm in action or being is spiritual disease; and complete carnal-mindedness, which is enmity against God,¹⁾ is spiritual death.²⁾

Pathology, the study of disease, in Medicine, is either *general* or *special*. There are certain morbid conditions which are common to various diseases, as inflammation, degeneration, fever; and the study of these is general pathology. Then there are certain diseases, as pneumonitis, diphtheria, yellow fever; and these constitute the province of special pathology. In like manner spiritual pathology may be occupied either with the morbid condition of our sinful nature in general, or with certain special sins. Thus we would refer to the province of *general* spiritual pathology not only the general depravity of the human heart, incapacity of the understanding, perversity of the will, impurity of the affections, but also such general moral

1) Rom. 8, 7.

2) Rom. 8, 13. Eph. 2, 1. 5.

abnormities as selfishness, vanity, covetousness, irascibility, inveracity, dishonesty, irreverence, which make up the general morbid conditions or dispositions common to certain categories of special sins. The latter we would refer to the province of *special* spiritual pathology, as cursing, contamination with certain false doctrines or worships, membership in ungodly societies, drunkenness, sinful amusements, the various sins of lewdness, usury, theft, lying, slander, etc. Again, there are *acute* and *chronic* diseases, and there are, likewise, *occasional* and *habitual* sins, and to confound the former with the latter is in both pathologies a grave mistake. Finally, the pastor as well as the physician should never forget that diseases are not self-existing quantities, as they might appear in books and systematic treatises, but come under treatment as inherent in the individual patient, and that, as no two patients are exactly alike, so also no two cases of the same disease are exactly alike. The pathological determination of each concrete case should, therefore, take into most careful consideration the individuality of the patient, his environments, the history of the case and of the patient, perhaps even of his parents and earlier ancestors. To neglect this often leads to a faulty or insufficient diagnosis of the case and to failure in its treatment.

After these preliminary remarks we are now ready to proceed to a methodical discussion of spiritual disease under the heads of *General* and *Special Pathologia Spiritualis*.

A. General Pathology.

Medical writers have made it a point in their various definitions of disease to indicate that pathology deals with the *living* organism as distinguished from the dead body. This distinction is also of great importance in pastoral theology. We, too, must distinguish between spiritual ailment and spiritual death. We must beware of confounding the state of a person who is dead in sin, unregenerated or

unconverted, or relapsed into spiritual death, with the state of a converted, regenerated sinner. The former is void of spiritual life, flesh born of the flesh, and nothing but flesh,¹⁾ carnal-minded, an enemy of God,²⁾ unable to receive the things of the Spirit of God,³⁾ evil, and only evil, and continually evil,⁴⁾ without any capability to change himself or by a process of evolution to develop into a state of spiritual life, which can only be brought about by a divine act of quickening, or a new birth.⁵⁾ The state of spiritual death is not that of the man on the Jericho road who was found half dead by the Samaritan,⁶⁾ but is in a spiritual way analogous to the physical state of Lazarus, of whom Jesus said, "*Lazarus is dead,*" and Mary said, "By this time he stinketh,"⁷⁾ and who was not to be cured by applying oil and wine,⁸⁾ but whose restoration was wrought by the almighty word of Jesus, crying, "*Lazarus, come forth!*"⁹⁾ To discern between certain forms and stages of spiritual disease and spiritual death is often extremely difficult, and in many cases impossible to human penetration. Hypocrisy is often a mask which is worn to suit the occasion and is at other times laid aside by the masker or torn from his face by others. Yet we must not deny the possibility of hypocrisy being kept up throughout what may seem to be a long Christian life to what may exhibit itself as a tranquil Christian death. In such cases, pastors and congregations are exonerated when they treat the hypocrite as they would and should treat a true Christian, because God has not endowed them with omniscience, which he has wisely reserved to himself. In most cases, however, spiritual death will manifest itself unmistakably, either in words, or in deeds, or in both. A person who lives in open works of

1) John 3, 6.

3) 1 Cor. 2, 14.

5) 1 Cor. 2, 14. Eph. 2, 5. Col. 2, 12, 13. John 3, 3, 7.

6) Luke 10, 30.

8) Luke 10, 34.

2) Rom. 8, 7.

4) Gen. 6, 5.

7) John 11, 14, 39.

9) John 11, 43.

the flesh,¹⁾ who persistently refuses or neglects to hear the word of God,²⁾ or who obstinately repels fraternal admonition,³⁾ is unquestionably void of spiritual life, whatever he may say to the contrary, or do to conceal his state of spiritual death.⁴⁾ To treat such a man as a living member of Christ is not charity, but falsehood, and can do nobody any good. We do not say that the unbeliever should be entirely ignored by the minister of the church. The physician is through with his patient when death has terminated the disease. Perhaps a *post mortem* will be called for; a certificate of death will be issued, and the Doctor's services are at an end. Not so with the minister of the Gospel. He has a message and testimony to the world, and the word which he voices forth is the power of God which is able to quicken the sinner from spiritual death into spiritual life. Paul knew that the greater part of Israel according to the flesh was obdurate in unbelief, and that his gospel was unto the Greeks foolishness; yet he became a Jew unto the Jews, that he might gain the Jews, and to them that were without law he became as without law that he might gain them that were without law; he was made all things to all men, that he might by all means save some.⁵⁾ But the same apostle does not for a moment leave Jew or Gentile in doubt as to their condition and his attitude toward them.⁶⁾ Thus the Christian pastor should witness to the world round about him, especially to such worldlings as may appear in his audiences, making himself all things to all men, that he might by all means save some; but never, neither in his pulpit nor in private intercourse with those not of the household of faith, should he ignore or obliterate the line which separates between the church and

1) Gal. 5, 19—21.

2) John 8, 47.

3) Matt. 18, 15—17.

4) 1 Cor. 5, 11.

5) Rom. 11, 7. 1 Cor. 1, 23. 1 Cor. 9, 20—22. Rom. 11, 14.

6) Rom. 1, 18—32; 2, 1—29; 3, 1—24; ch. 9. 10. 11. 1 Cor. 1, 18—28; 2, 6—14. Eph. 4, 17—19. al.

the world, the flesh and the spirit, the living and the dead. To be everything to all men is not to be a worldling with the worldlings and a Christian with the Christians, but to be a burning and a shining light everywhere, testifying to the world as the world should be made to hear and see our testimony, and to the brethren as to brethren in Christ and companions in tribulation and in the kingdom and patience of Jesus Christ.¹⁾ If the pastor does not feel the impropriety of his intercourse with the world as on an equal footing, the children of the world do, and not to the pastor's credit, nor to their own spiritual benefit.

On the other hand, it should be remembered that the spiritual state of the regenerate is not in this life that of perfect spiritual health. In every Christian, *the flesh lusteth against the spirit, and the spirit against the flesh.*²⁾ The restitution of the image of God in the regenerate is incomplete in this present life. They have crucified the flesh with the affections and lusts;³⁾ but the flesh is still there, that flesh in which there *dwelleth no good thing.*⁴⁾ They *delight in the law of God after the inward man;*⁵⁾ but at the same time they *see another law in their members, warring against the law of their mind and bringing them into captivity to the law of sin which is in their members.*⁶⁾ And this "law of sin" is their general disease. With the mind they *serve the law of God;*⁷⁾ but at the same time they with the flesh *serve the law of sin;*⁸⁾ and the various acts and processes whereby this service is rendered constitute their special diseases or the symptoms and manifestations thereof.

It is of great importance to note in this connection that the apostle takes this description of the constitution of a Christian not from his fellow Christians only, but largely and chiefly from himself. In this he sets an example to every

1) Rev. 1, 9.

3) Gal. 5, 24.

5) Rom. 7, 22.

7) Rom. 7, 25.

2) Gal. 5, 17.

4) Rom. 7, 18.

6) Rom. 7, 23.

8) Ibid.

minister of Christ in his capacity of a curate, a spiritual physician to the church committed to his care. Viewed in this light, the physician is himself also a patient and should look upon himself as such. Though he may not be afflicted with the same special disease or diseases as some of his patients, though he may not be addicted to the winecup, or to dishonest practices with regard to mine and thine, he will, if he examine himself, find within his own bosom the same flesh in which there dwelleth no good thing, the same evil heart which is the source of all manner of sin,¹⁾ the same general tendency toward that which is evil and general incapacity for that which is good. There is, the inspired word always excepted, no source from which the pastor may by careful observation and investigation derive more extensive and reliable information in his study of the general pathology of spiritual disease than from his own heart. That heart will, if candidly examined, prove to be an impure, deceitful, wicked, covetous, selfish, rebellious thing, ever ready to lay the various organs and faculties of body and soul under contribution for the fulfillment of its evil desires and to press them into servitude for the gratification of its sinful cravings. And this rigid and thorough examination of his own heart should be continued through all the years of a pastor's ministry, a study which he should pursue, not in a haphazard way, or only occasionally, but assiduously and methodically, with due attention to those hidden recesses which are apt to escape the attention of the superficial investigator. The pastor should make it a rule to analyze the causes of his shortcomings in his personal and official life and thus from day to day and from year to year to gain a more extensive and intensive knowledge of that source of all evil, the corrupt nature which moved the Apostle to cry out in bitter anguish, "O wretched man that I am!"²⁾

1) Matt. 15, 19.

2) Rom. 7, 24.

Again, however, it must not be forgotten that the old man within us is not an abstract idea, but in each case a concrete quantity, an individual with its peculiar individuality. While, on the one hand, there is no difference, inasmuch as we are all sinful by our common nature which we have inherited from our first ancestor, yet, on the other hand, no two men are identical or exactly alike. While the children of the same family will generally bear some characteristic lineaments common to the members of that family, they are not only by those very features distinguishable from the members of other families, but each child will also exhibit peculiar features and a peculiar temperament by which that individual child is clearly distinguishable from all the other children of the family, however great the family resemblance may be. This can be said of the moral—or immoral—nature as truly as of the physical nature of every individual. The natural man in Peter was not the natural man in Paul, though they were both of the seed of Abraham according to the flesh, and Luther's old Adam was not identical with that of Melanchthon, though the flesh in both was evil to the core. This is because every human soul is not only bound up in a body of its own with its peculiar complexions and proportions, but is also in itself constituted as an individual being endowed with a multitude of faculties and properties which are jointly and severally liable to many and various modifications and proportions. There are the perceptive and receptive faculties and the faculties of discrimination and combination; the will with its various and variable degrees of tenacity and consistency, promptitude and energy; the affections and appetites, all of them depraved, but all of them working in a multitude of directions in many gradations of intensity, often in harmony, often in conflict with each other; and all these capacities and faculties organically united in each individual. Hence the endless variety of complexions and morbid conditions which a pastor will meet among the various members of his

congregation, and he who is unmindful of this variability of human nature will commit many and, perhaps, fatal mistakes in his pastoral practice which he might avoid by due discrimination. The same may be observed in schools. A good disciplinarian will prevent many conflicts with his pupils which another teacher, who is deficient in this point, will incur and, often, even provoke. An indiscriminating teacher may possibly be a fair drill-master, but will certainly be a poor educator.

The depraved nature of man is, furthermore, largely and variously influenced by environment, and a chapter on what might be fitly termed spiritual Climatology would not be amiss in Pastoral Theology. Human nature is human nature everywhere; but as particular diseases are more prevalent in some countries or regions than in others, so some surroundings are more apt than others to favor and promote the luxuriant growth of certain evil germs imbedded in every human heart, while other sins will thrive more vigorously in other surroundings. Solomon knew that poverty and riches have their peculiar dangers.¹⁾ Men of learning are prone to sins toward which the ignorant are less inclined. City life is productive of moral complexions not generally found in the country, and country life, again, produces a peculiar growth of old Adam. Mountaineers differ from the dwellers in the plains, professional men from merchants, those who were reared in wealth from those who acquired wealth in riper years, those who have grown wealthy in the sweat of their brows from those who have been made rich by fortunate events, the poor who are accustomed to poverty from those who are not, men who are successful in their profession or business from those who are not, those who are happily from those who are unhappily mated in marriage, those who associate chiefly with people of their own faith from those whose dealings are

1) Prov. 30, 8. 9.

largely or chiefly with members of other churches or of no church. It is, therefore, of eminent importance that the pastor should make himself more and more familiar with the general and special condition of the people under his care, and with the influences exerted by such conditions. This is one of the ends he should have in view during his pastoral visits and one of the purposes for which such visits should be made and repeated. The pastor should not say, "What are the temporal affairs of my people to me?" Those temporal affairs may exert a great influence on their spiritual affairs, greater than they themselves may know. Reverses in business, complications of family affairs, in short, all occurrences which deeply concern the individual life of a member of his congregation, should be made known to and duly considered by the pastor, in order that by the wise and circumspect performance of his pastoral duties he may be a "laborer together with God,"¹⁾ who would also through his ministers make "all things work together for good to them that love him."²⁾ To habilitate himself all the better for a judicious diagnosis of the cases that come before him, the pastor should make himself in a measure familiar with the various ways and conditions of secular life, especially with certain morbid conditions in the social, industrial, political, and religious life of the present time. While it is not his business to take a hand in the solution of the great social problems as such, he should not deem those problems of no concern to him. The labor question, the nature and spirit of industrial organizations, the methods and measures of commercial pursuits and financial operations, should, in their moral aspects, claim the attention of pastors generally, and especially of those pastors whose congregations are more than others exposed to the dangers with which the times are fraught and by which the souls of Christians are endangered. Satan and his servants are

1) 1 Cor. 3, 9.

2) Rom. 8, 28.

ever ready to take advantage of critical times and circumstances; especially will the enemy sow his tares while men sleep,¹⁾ regardless or ignorant of the dangers by which they are surrounded. And if anybody should be vigilant, it is certainly the pastor, whose duty it is to watch for the souls of others, knowing that he must give account.²⁾

Of the morbid degenerations of which the faithful pastor should be aware and mindful in his practice we can here enter upon a few only which are particularly prominent in our day and productive of multitudes of sins.

Foremost among the immoral perversions of human nature is *selfishness*. In his primeval state of perfect health man was not regardless of himself. He was created with certain wants and desires. That he should seek and find enjoyment in the beauties of nature, the fragrance and hues of flowers, the warbling and plumage of birds, in eating and drinking, in work and in rest, in the pleasures of family life, was according to the Creator's will, who had fitted him for such enjoyment and given him what he might enjoy.³⁾ But the time came when, instead of adjusting his enjoyment of created things to the will of God,⁴⁾ and keeping it subordinate to his purpose,⁵⁾ man made his own desires the norm of his enjoyment,⁶⁾ and the gratification of his desires the aim of his existence. Thus we are led to understand why reverses of fortune in the life of individuals, or "hard times" in the life of nations, are so frequently a cause of suicides, especially when preceded by periods of prosperity which have afforded abundant food for selfishness. The disappointed lover, the prodigal who has squandered his substance, the libertine who has emptied the cup of pleasure to the bitter dregs, the miser who sees his hoarded treasure irrecoverably wrung from his grasp, the criminal who sees nothing before him but the gallows or a convict's cell, are,

1) Matt. 13, 25.

3) Gen. 1, 26—29; 2, 7—25.

5) Col. 1, 16.

2) Heb. 13, 17.

4) Gen. 2, 15—17.

6) Gen. 3, 6; 6, 2; 11, 4.

all of them, in a measure consistent in their all-determining selfishness when they put an end to a temporal life which is in their sight no longer worth living after its purpose, the gratification of their desires, appears no longer attainable. But before this *ultima ratio* is resorted to, other ways and means, dishonest dealings, wild speculations, simple theft, blackmailing, perjury, and even murder, have often been resorted to. Or the hand of the slayer will strike the person who has frustrated his selfish designs, the woman who has rejected his suit, the parent who has interposed his will between him and the object of his passion. Selfishness, this fearful perversion of the capacity for enjoyment, is at the bottom of political corruption, of the sins of capitalists among themselves and against labor and the sins of laboring men against capitalists and against each other, of trusts and strikes and boycotts, of the prevalence of divorces and the corruption of family life, all of which are characteristic of our time, which is a period of high-strung selfishness. And in this respect, Christians also are children of their time according to the flesh. This accounts for the difficulties we frequently encounter in our efforts to convince even Christians of the sinfulness of certain things which, under different conditions, even the world may assign to their proper place as morally abominable. The prevailing spirit of selfishness has so warped their judgment and benumbed their moral sense that they fail to comprehend the gross injustice committed by demanding and enforcing the exclusion of an honest and faithful laborer from honest labor simply because he has, perhaps for conscience's sake, stood aloof from the organization of his craft, or by boycotting an honest Christian miller for refusing to comply with certain demands which would ruin his business, or by membership in a Lodge which offers certain apparent or real temporal advantages while it is polluted with false religious worship.

Another morbid condition of human nature, an outcome of selfishness or following in its wake, is *dishonesty*,

which is a perversion or abuse of prudence or wisdom. Adam was dishonest in seeking ways and means to exonerate himself from the guilt of his sin by shifting the responsibility upon the woman and, ultimately, upon God who had given him the woman.¹⁾ This was a perversion of wisdom; for wisdom is exercised by employing *proper* means to *proper* ends. And dishonesty, rampant in modern society, is by many who practise it as well as by many upon whom it is practised conceived merely as a form of prudence governing an established *modus vivendi*. A dealer who knows how to handle a yardstick or to manipulate a pair of scales to his advantage, or who sells goods worth five dollars for eight or ten dollars, or the woman who defrauds the government by smuggling laces and diamonds, or the farmer who raises the weight of his cattle or hogs by salting and watering them before they get to the scales, is in our day and country called "smart," and the smart man considers the honest man a fool and tells him so. Such is the nature of this perversion, which is so prevalent in our time that it crops out everywhere. That certain contracts cannot be secured or profitably fulfilled without some manner of crookedness is *a priori* understood among the competitors themselves. To put contractors, and officers, and employes in positions of trust and responsibility, under bond has become so general that furnishing bonds for a consideration is now a regular and extensive business, and to be put under bond is no longer opprobrious, but a matter of course. At the same time it is generally conceded that no amount of bond will make a dishonest man honest. That "every man has his price, and he who bids high enough can buy him," is a wide-spread maxim, and that "an honest man is a man who stays bought when he has been bought," is a definition which may elicit a knowing smile all around many a circle of politicians instead of a burst of indignation. And here,

1) Gen. 3, 12: "The woman whom thou gavest to be with me."

again, it must be said that Christians of to-day are children of their time according to the flesh. Investments of, to say the least, doubtful morality, unfair dealings even with widows and orphans, contracting and accumulating debts at the eminent risk of insolvency, scandalous failures in business, fraudulent conveyances of property, and similar sins of dishonesty, are by no means unheard of among church-members.

Covetousness is another morbid degeneration of human nature. It is not morally improper that the possession of property is gratifying to the human heart. God himself put man in possession of created things to have dominion over them,¹⁾ and the moral law distinctly secures to man the lawful possession of property. But fallen man has perverted the enjoyment of that which God has given him into a craving for that which God has not given him but allotted to others. This morbid appetite is not equally strong in all men, nor equally dominant at all times. It is not allayed, but rather fostered, by economic prosperity experienced in one's own affairs or witnessed in others. The wealthy are, as a rule, more intensely covetous than the poor; but when the poor and those of slender means see the prospects of increased possession opening before them, a craving for more of this world's goods will take the place of relative contentment, and at times when gateways to immense wealth, however narrow they may be, are suddenly thrown ajar to the multitudes, this craving is increased to a mania which turns the heads of the infatuated and renders them oblivious of solemn duties and tender bonds, and unmindful of dangers and warnings and fearful odds against the realization of their hopes, as they join the thousands in the mad chase for wealth. The widespread discontent of the masses in our day is largely owing to covetousness, and demagogues and agitators of strife and commotion are very clever in

1) Gen. 1, 26.

harping on what may tend to fan and foster this flame into a consuming fire. It is this form of selfishness which engenders and feeds the socialistic and communistic ideas of the present age, ideas which are sinking their roots deep into the hearts of many who in other respects make vigorous fight against the flesh. Much of the coldness and indifference toward spiritual things, of the lack of interest in the works of the church, of the proneness to sinful occupations and associations, with which we have to contend in our congregations, is largely the fruit of covetousness. Many a congregation is languishing, many a family is drifting away from the church, and many a soul is lost, because of the headway this sin is making.

Still another morbid state which is prominent in our time and more especially in our country is *irreverence*. Man is a personal being. Every man is by the creator endowed with an intelligence and will of his own, and every man is directly responsible to God. No man is privileged to lord it over another man as he would over a brute, and to demand blind obedience, or to render such obedience, and yielding oneself up to a superior in the manner of a dead body or an old man's stick, as the Jesuits do,¹⁾ is immoral and an indignity unjustified by any ethical consideration. But it is a morbid perversion of the dignity of a personal, moral being to demand absolute equality or to deny or ignore the divinely ordained relation of superiors and inferiors. God has endowed husbands and parents and civil rulers with a majesty for which he demands submission and reverence.²⁾ This order of things is so far from abrogating human personality and personal responsibility, that it is rather a condition whereby the wise providence of God would secure to every human individual a quiet, peaceable,

1) Instit. Soc. Jesu, Vol. II, § 35, p. 73b.: "Perinde ac si cadaver essent . . . similiter atque senis baculus."

2) Eph. 5, 22. 1 Pet. 3, 5. 6. Eph. 6, 1. Rom. 13, 1—7. al.

honest existence in human society.¹⁾ The chief safeguard of this divine order is reverence, the reverence of children toward their parents, of wives toward their husbands, of servants toward their masters, of pupils toward their teachers, of private soldiers toward their officers, of citizens toward their magistrates. This has been recognized by all legislators of all times, and the moral law inscribed in the hearts of all men enjoins upon inferiors everywhere reverence toward their superiors. In this sense, reverence is a natural sentiment of the human heart. But the human heart is depraved and perverted; and depraved human nature is naturally irreverent, and irreverence, being the reverse of reverence, implies a tendency to disestablish the divine order for the regulation of human society and to break away from the proper spheres assigned to the members of society in accordance with such order. The emancipation of woman, the disregard of parental authority, of the sanctity of marriage, of the majesty of the law, of the dignity of courts and their decrees, are alarming manifestations of a morbid condition of human society which threatens to terminate in a fatal collapse and is productive of a multitude of evils, unhappy marriages, waywardness of children, dissolute habits of young people, a lack of true manliness in riper years, anarchistic proclivities—evils which are by no means restricted to the godless world, to be grappled with by the state and its organs, but by which pastors and congregations may be harassed to the utmost of their endurance and against which their most energetic efforts should be directed.

Much might be said concerning a long line of depravities which claim the pastor's attention. There is no faculty of the human soul and no function of man's moral nature which is not deranged by sin. Though in the regenerate the restitution of the divine image has been begun, it is

1) 1 Tim. 2, 2.

by no means complete. The understanding is still in a measure obscured and in need of progressive enlightenment toward a more extensive and intensive knowledge of divine truth, of the law and the gospel. The will is still far from its original rectitude and energy for good. The affections and appetites are still short of that primeval purity which God demands when he says, *Abstain from fleshly lusts, which are against the soul,*¹⁾ and, *As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.*²⁾ All these abnormities, jointly and severally, are apt to create innumerable disturbances in the Christian's spiritual life, and a few of these we shall consider in the following chapter.

A. G.

1) 1 Pet. 2, 11.

2) 1 Pet. 1, 15. 16.

(To be continued.)

Theological Review.

The way of the cross. *A series of meditations on the history of the Passion of our Lord; by the Reverend C. Armand Miller, M. A. Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York. New York, Chicago, Toronto. Fleming H. Revell Company: — 227 pp., cloth, \$1.00.*

To write a book of devotion was at all times an extremely difficult task, requiring a combination of talents which is among the very rarest, and, hence, good books of devotion written by one author are, comparatively speaking, very, very rare. Even to compile a good book of this kind is by no means a small matter, although compilation is in this case a hundred times more promising of success than original composition, simply because the compiler may avail himself of the best products of centuries, and of periods in the life of the church which were far more and better qualified for the production of devotional literature than the times in which we live. Ours is certainly not an age of childlike faith, of that heavenly-mindedness which seeks first after the kingdom of God and hungers and thirsts after righteousness, of that meekness and contentment which is ever ready to acquiesce in the good pleasure of Him who has said, "My grace is sufficient unto thee." Ours is eminently an age of criticism and materialism and impulsive progressiveness. Besides, there is, perhaps, no country on the face of the earth which is more thoroughly representative of the spirit of the time than our own. Our very language bears the stamp and imprint of the time, and this must be said not only of the language of the daily press

and the literary Magazine, but also of the language of the pulpit and of the religious periodical. Our mode of thinking lacks that directness and objectivity which characterized our forefathers, who wrote chronicles when a later age wrote pragmatic history, while we are no longer content with that and make it philosophy of history. With our forefathers twelve made a dozen, and they were content to call it so and to enjoy it for what it was worth. The modern mind prefers to conceive twelve as the twelfth part of a gross and to speculate on the other eleven dozens, and will contrive a set of dummies to represent them, and will proceed to classify and label its dummies and rejoice more in them than in the simple, sober realities which constituted the dozen of our forefathers, and, in fact, constitute a dozen to-day.

We would not be understood to say that the difference between our time and times past is essential. Human nature is to-day what it was when Adam and Eve were turned out of Paradise. But as every human individual represents human nature in a form peculiar to that individual and, when the features of that form are sufficiently distinct, bears a character of its own, so, also, the various periods of human history exhibit certain traits of our common human nature with a prominence which imparts to each period its peculiar character. Again, a Christian is a Christian everywhere; but in every Christian there is also a Christian individuality with a peculiar growth of Christian graces and a peculiar proportion of flesh and spirit, and the traits which under widespread influences characterize the many constitute the character of the church at certain times and places. There have been periods of alertness and periods of drowsiness, periods of languishing faith and periods of spiritual revival. Ours is an age of indifferentism in point of doctrine and of insincerity in point of practice, and both are sure to stunt the growth of true devotion and make extremely barren soil for the production of devotional

books. Instead of being willing and eager to learn what God would teach them many are only curious to hear what the preacher or the writer may have to say. What comes and goes by the name of benevolence is very largely but a business venture or a round of pleasure and refined amusement, not so very refined either, sometimes. That certain favorite sins are sins, that the modern dance is a work of the flesh, and the modern stage an immoral thing, and modern life insurance an immoral game of chance, that false doctrine is sin and participation in worship with the heterodox a denial of God's truth—is smiled out of sight or laughed to scorn by many who stand high for piety in their own estimation and that of others. That edification, first of all, means furtherance in the knowledge of God's truth, and that the first and chief object of devotional exercises must be a steady growth in faith and new obedience, i. e., in firm reliance on and ready and willing conformity with divine truth in all things, is evidently present to the minds of few only even among those who would add to the means of edification and guide others to profitable devotion by additions to our scanty devotional literature.

It was with mingled satisfaction and regret that we perused the book before us. The appearance of a new devotional book should itself be, and was also in this case to us, a cause of joy. The plan of the book is, on the whole, excellent: a text or two from holy Scripture, or a section from the sacred narrative taken from the gospels, a discourse of moderate length, and a short prayer, make up the lessons for each day from Ash Wednesday to the Saturday after Palmarum, Sundays excepted. The execution of the plan is, in several respects, creditably performed. The exposition of the texts is, as far as it goes, correct in nearly every point. The applications are practical and direct. The prayers are, in form and substance, exquisite. The style is beyond reproach, clear, forcible, chaste. Here are a few specimens:—

"THURSDAY AFTER PALMARUM.

"Read the lessons for the day: 1 Cor. 11, 23—32, and John 13, 1—15.

[The Gospel for the day has already been treated in our studies, (see page 40, Thursday after Invocavit), as also the account of the institution of the Holy communion (p. 51, Saturday after Invocavit). Therefore it has seemed well to include here a special meditation on the Lord's Supper, instituted on this Thursday evening.]

Matt. 26, 29. 'I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'

Our Lord had just instituted the sacred, mysterious, life-giving rite of the Holy Supper. He was supplanting, with this Sacrament, the old feast of the Passover. That had a typical lamb: this the antitypal Lamb. That was an emblem: this was the reality. That was the lamb slain to foreshadow salvation through blood: this the Lamb slain to give redemption by His blood.

He had just said, 'This do.' In the same moment, He told them of the impending parting, and also of a reunion in the time to come. In the kingdom of His Father, after He shall have come again, we shall sit down with Him, to drink of the new wine. In the very moment of substituting a new feast for the old, He foretells that this, too, shall be done away. He would have us remember this, while we enjoy and are blessed by the observance of the sacrament He gave us. Therefore He guides the pen of the Apostle so that he writes to remind us that, 'As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till He come.*' Backward, to the days of the lesser light, the days of the older time, the feast of the mere memorial and type; and forward to the days of the greater light, the days of His visible appearing, the time when death shall be swallowed up in victory, are we bidden to look when partaking of the feast of His presence, — a feast so much richer than the former, so inferior to the latter feast of new wine, in His Kingdom.

The Passover was celebrated on the eve of a great deliverance; the Lord's Supper on the eve of a far greater deliverance; that future feast shall be in memory of a full deliverance. The Passover was first eaten under the shadow of a perilous undertaking; the Lord's Supper, in the shadow of Gethsemane and Calvary; that coming supper will have no shadows. The Passover was eaten by a million people, bound together by a common need and a common hope; the Lord's Supper was eaten by a dozen men, bound together in the communion of One Lord and one love; the coming feast shall be partaken of by the millions upon millions of redeemed from every tribe and nation and kindred and people, bound together by the common experience of grace in their deliverance, and by the

blessed tie of One Fatherhood and their one brotherhood. Three wonderful feasts,—Egypt—Palestine—Heaven!

Thirsty soul, dost thou not long for that coming feast? We shall not need to feed upon Him then, since need for the remission of sins will be past—no more sin. The need for sensible manifestations of His presence will be gone—no more doubt. The need for remembrance will be superseded—no more parting. We shall sit down beside Him, you and I, in communion most intimate and precious, at the time of that new Lord's Supper.

1. An exhibition of *divine unselfish love* is found in the establishment of this Holy Supper. Think of the sorrows upon Him and before Him: Gethsemane, the treachery of Judas, the arrest, the abandonment by His disciples. At such a time as this, He could think of His children; of the need for some central mark of ceremony and fellowship; of the comfort and help this would give them in the later history of the Church; of this means of perpetuating His real presence among them, in a way that should strengthen the faith and quicken the life of those who should come to Him. Wonderful love—unselfish love—the love that breathes through all His life, and especially through those last addresses and prayers.

2. It is a manifestation of *divine power*. None but God could institute, for all time, such a mystery, a strangely simple, sacred, peculiar feast, 'in remembrance' of Him, imparting, as he said, 'my body,' 'the new covenant in my blood.' How well He knew the fate before Him, whose creeping, deepening shadow the dull disciples had not yet discerned! How well He understood what we can never comprehend, namely, His sacramental presence at every time and place where the Holy Supper is celebrated, to feed us and strengthen us with His body and blood, given for us.

3. We ought to *appreciate and use the feast*. Instituted so solemnly; evidencing so tenderly the Saviour's love; serving as His last will and testament; giving us an opportunity to show His death and point to His coming again,—we ought not to think lightly of feasting here, or to count it a little thing. It meets our need for individual assurance. It goes beyond the written Word in that it gives me a participation in the slain body and the outpoured blood, which are mine as surely as the bit of bread and the sip of wine are mine. The Holy Sacrament singles out each one who partakes of it, and gives to each, alone, the assurance that he receives, in pledge and seal of his salvation, the very sacrifice of Calvary. Can you neglect and despise such heavenly food of grace as this? Is it enough, when he spreads this table furnished so rarely, to pass it by, to come but seldom? Oh, shall we not by frequent communion with Him

thus, be better fitted to enjoy the new wine in the Father's kingdom, where He who kept the best wine till the last, shall be our host? Oh, come in, Heavenly Guest! Let me feed on Thee, Heavenly Bread! Let me drink of Thee, Wine of eternal Life! And Thine shall be the praise and glory evermore.

Prayer. O Saviour, Who hast provided at such cost this sacred feast, give me hunger and thirst for that refreshment which it offers me. Fit me for a worthy reception of Thyself. Robe me in the wedding garment, that I may not dishonor Thee, nor have Thy condemnation. Make me strong through the food Thou givest, and let me go, in the strength of this meat, faithfully to do Thy will. As I receive Thee, take me into the secret place of Thy rest and love, and give me precious communion. Keep Thou a place for me at the feast where Thou shalt drink again of the fruit of the vine, and let me sit with Thee there! Hasten the day to which Thou dost point us as often as we come to the Holy Supper, the day when Thou shalt return, and when we shall be forever with the Lord. *Amen.*"—pp. 209—214.

"SATURDAY AFTER PALMARUM.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember, that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

The Master sleeps. The long hours pass slowly while He lies upon His stony couch. His soul is in the Paradise where on this day after the crucifixion, the repentant thief is with Him, in His bliss. His body has not yet been quickened, that in His completeness He may descend into the hell of Satan and lost spirits, to triumph there. This day is a day of silence and of rest. Let the poor, torn body lie there, its time of toil and trial all passed by. The friends who loved Him, but who do not know of the glorious triumph yet before Him, must be glad that His head is pillowed now on the bosom of death, instead of on the shameful cross; that the chill of the last sleep is on Him, and not the fever of those last hours of life. One would think there must be joy in hell, to-day, that the Conqueror is conquered, and the Life-giver dead. And deep must be the satisfaction of His high-priest-enemies, that the grave holds Him, and He is out of their way, to thwart and disturb them no longer. But they are not yet satisfied. A peace-destroying recollection comes over them. He had often said a strange thing which they now remembered. They had perverted the statement when they told how He had said: 'De-

stroy this temple, and in three days I will build it up.' They know He meant the temple of His body; and a deadly fear comes over them. So many of His wonderful words had come true, what if it should be made to appear that this also was fulfilled? Then all they had accomplished might be worse than useless. Perhaps the disciples may come, and, stealing away the body, proclaim Him risen. Then the last error would be worse than the first. They must appeal again to Pilate, they must secure the aid of the imperial government to prevent the miscarriage of their aims. Let but the seal of Rome be put upon the closed sepulchre, with a Roman guard at the door, and all may yet be safe. No sooner planned than done! The priests and Pharisees, unable to rest even while He sleeps in the tomb, gather and tell their story to the governor. He grants their request. A Roman guard of sixty soldiers, invincible, not knowing fear, go to the grave. Across the stone they place a cord, fastening it on either side with a lump of wax on which is stamped the seal of the Caesars. The sepulchre is sure. Now His enemies can rest. Their last apprehension is removed.—But all they have done is nothing. The dispirited, despairing disciples have no leader, no plan, nor any hope. Safeguard surer than all, they have even forgotten the word of the Master which His enemies remembered. And in the dignity of death, in the darkness of the rocky cave, the Master sleeps on, undisturbed by the jesting and the oaths and the tramping of the guard outside. The prisoner of the Roman soldiers; the prisoner of Death. Let Him rest in peace till the time for awakening comes!

1. This day should be to us *a day of stillness*. Let the soul be quiet, pondering deeply on this great mystery, recalling the way of the cross and the meaning of these strange events. A day for prayer; a day for rest in God, for intimate communion with self and with the Saviour. Let the day's accustomed tasks be set aside while reverently we enter into the secret place beneath the shadow of His wing. Noise, restlessness, busy hurrying, and care are not befitting. Let us enjoy the Sabbath of the soul. 'In quietness and confidence shall be your strength.' (Is. 30, 15.) It is the time to wait for God. 'Be still and know that I am God.' And while you wait *for* Him, wait *upon* Him, and 'Renew your strength!' (Ps. 62, 1. 5.)

2. *A true word from false foes* was that wherein they said that if He rose from the dead 'the last error would be worse than the first.' For Him to yield, without the least resistance, to the tomb and all His foes, then to triumph over all, — this was greater proof of His Messianic claims than if He had resisted, and prevented the working of those evil wills upon Him. Weak were the Roman soldiers when the angel of the resurrection stood before them, and the earth quaked

beneath them. Little counted the seal of Rome's emperor, when the ambassador of the King of kings rolled the stone away. Helpless was Satan, and amazed, when he saw the Saviour, in that body which the Prince of Hell had done to death, stand before him in his own domain and tell His triumph! And to this day the victory over death and the grave is the strength of the Gospel message.

3. Sore loss is always theirs who *forget the Word of God*. Jesus had again and again prepared His disciples for His death, and for His victory over death, yet they had forgotten. Peace, instead of horrible despair, would have been their portion all through the awful scenes that they had witnessed, if they had but received and remembered His Word. With the quietness and confidence that would have been their strength, they could have waited for Him while He slept if they had but remembered His repeated promise: 'After three days I shall rise again.' His enemies remembered, yet He had not spoken for them; His friends, whom His Words were to comfort, forgot. We, too, lose so much of peace, when trial and loss beset us, because we have forgotten the words He gave to strengthen us in just such hours. In His blessed Book there is that which we need for every circumstance of life. Let us 'eat the roll,' and it will be 'sweet within us!'

Prayer. O Christ, though Thou liest in the tomb, Thou art yet the Prince of Life. Out of Thy blood comes blessing to Thy children. Out of Thy death comes life to those who trust. Out of Thy tomb comes victory, for Thou hast robbed death and sin and hell of all their power to terrify Thine own. We do not fear, because we know that naught can hold Thee. On this day of stillness calm Thou our hearts and give us trust, while we watch to see Thee rise in Thine unwearied might. Give us to know the power of Thy resurrection. Help us to live in Thee. Spread Thou a tabernacle over us through all our journey. By Thy pilgrimage from Gethsemane to Golgatha, make Thou our way secure from earth to Heaven; since we ask it all through Thee, our Mediator, who with the Father and the Holy Ghost livest and reignest ever one God, world without end, *Amen.*" — pp. 222—227.

2. *Which do you choose?* Ah, you say you would not hesitate a moment between Jesus and Barabbas. But there is many another Barabbas. Between Jesus and ambition, which do you choose? Jesus or pleasure; Jesus or riches; Jesus or selfish ease; Jesus or self; which do you choose? Choose Jesus, Jesus always, Jesus only! and no curse, but a blessing, shall follow you forever.

3. Here is a foreshadowing of *the meaning of His death*. Barabbas is freed, because Jesus takes his place and goes to the middle

cross, where *he* should have hung between the two other thieves. Barabbas in the place of the innocent one, Jesus in the place of the malefactor. A happy thing it was for Barabbas that Jesus was there to be crucified instead of him; a happy thing for you that Jesus was crucified in your stead. For not Barabbas alone, but every sinner, was set free by the death of Jesus, on that terrible cross. This is a picture of redemption, Jesus takes the place due to me. I take the place due to Him. Only believe, and it is true for you. — pp. 151 f.

Having with sincere pleasure acknowledged the merits of the book, we must now, on the other hand, though with reluctance, point out a few defects. All Scripture, says St. Paul, is profitable, first of all, for doctrine, and the exposition of a text comes short of what it ought to be, when it neglects to point out and *ex professo* exhibit the doctrinal import of the words and of the things therein set forth "for our learning." Our Lutheran fathers, in their devotional books, very commonly set in with such words as, "This text teaches us" . . . , "From this text we should learn" . . . , "By these words the Holy Ghost would teach us" . . . , "This story clearly teaches us" . . . —and thus proceed to point out to a devout reader how in a given text the great fundamental truths of our Christian faith are authentically taught, and how by such statements the false, erroneous doctrines of the adversaries are refuted. In this the book before us is painfully deficient. We do not say that these lessons are entirely void of doctrine; for they are not. But what is given is but a fraction of what ought to be given, and that fraction is not brought out in relief as *doctrine*, under its proper head, and in its proper relation to other doctrines. We do not demand that a devotional book should be a systematic compend of dogmatic theology; but we do hold that also in a devotional book the chief doctrines of Christianity should be given that prominence which they deserve where edification is intended. We do hold that the first and fundamental profit accruing to the little congregation gathered about the family altar from a book of this kind should be the renewed assurance that the

events of the passion week, of Gethsemane and Golgatha, of Caiaphas' palace and Pilate's court, of all the deeds and words we there see and hear as recorded in holy Scripture, should and would and actually do teach us the great truths of our salvation and of the way and means of salvation, of sin and grace, of God and Christ, of faith and justification by faith, of the fruits of faith and justification, of life and death here and hereafter. The deficiency in this doctrinal element is the chief defect of the book, and in this it bears the imprint of the time in which we live.

Another grievance we have is this, that while the suffering Savior should be chiefly considered as the Redeemer, the High Priest, making atonement for our sins by his active and passive obedience, Christ our Righteousness, he is here chiefly held up as our example, our guide to that holiness of life wherein we should endeavor to walk and be as shining lights in this ungodly world. Living faith is first and foremost justifying faith, the firm and unwavering confidence in and reliance on the redemption which is in Christ Jesus, and to strengthen that faith, Christ must be ever anew shown forth as the Servant of the Lord who "hath borne our griefs, and carried our sorrows," who "was wounded for our transgressions and bruised for our iniquities," and upon whom "the Lord hath laid the iniquities of us all." And in this the book comes short nearly throughout, the sections and paragraphs treating of Christ our righteousness being out of proper proportion with those exhibiting Christ our sanctification.

Besides these inadequacies *in defectu*, we find others *in excessu*. We do not say that the imagination must contribute nothing whatever toward the contents of a devotional book. That the author should conjecture what thoughts and feelings may have passed through Peter's heart after his denial, or through Pilate's soul in his dilemma, we would not censure. But we cannot endorse such parerga to the gospel narrative as these:—

First comes the scourging. Strip the prisoner to the waist; bind His arms about a pillar: find the most brutal of these hardened soldiers; bring the scourge, its leather thongs all knotted with sharp-pointed bits of steel and lumps of lead. Now, lay on! Once! Twice! How the tortured nerves and muscles writhe and twist, while our stripes are laid on Him! Look; see how the streams of blood are trickling! Again and again the fierce strokes fall upon Him. Can you bear to look? How long can He endure this torture? Strong men sometimes succumb and die beneath the scourge, and He has had a sleepless night, has borne the agony in the garden, the shame of the arrest, and the five trials before as many tribunals. Will He sink? The barbarous beating still goes on. Oh, how can He bear it still? It is not finished yet for Him. He can not die until the cup is drained. It is not empty yet.—At last—it is over! The soldier who had wielded the hideous implement is wearied out. Now, surely, a little kindness will be shown Him. Take Him to some couch, and spread soft cushions for Him, and leave Him a little while, that He may rest to gather strength for the way that remains to be trod. No! No! there is no rest for Him, who bears upon His bruised heart the sin of the world. These soldiers must have their sport. Bring Him into the judgment hall and send the word around. This is a joyous hour for these coarse souls that find their pleasure in unmanly, savage jesting with the miserable ones condemned to die. And this one offers peculiar opportunities for merriment. Look at Him! Does He seem a king? Sentenced to death, tottering with weakness as they bring Him in, stiff with the hardening blood-clots on His back, does He look a King? That is what He claimed to be. Cæsar's rival! Is He not an imperial figure? Ha! Ha! Tear off the rest of His garments. Here, throw over Him one of your rough purple cloaks,—that is near enough to the royal color to suit such an emperor as this. But He must have a crown. Run outside, some of you, pluck one of the common thorn bushes that grow around, and with your thick-skinned fingers, plait it into a crown;—it will not hurt you, but what sport it will be to press it down upon that brow of His, which, spite of all, holds such strange dignity upon it! Press it down. Jupiter! saw you ever the blood-drops spurt and trickle so from beneath the crown of an emperor? Ha! Ha! what a gladsome game this is! But He still lacks something. There stands a reed against the wall. Put it in His hand! Now He is robed and crowned and sceptered. Salute Him, comrades! Hail, King of the Jews! Did you ever hear such shouts of laughter? O! ye gods, what a gay hour is this! But He does not rave and rant and rebel as He should to make the joy complete. Smite Him upon the cheek! See if He

will not wince! No? Then, here, see how He likes to be spat on. That bloody face needs washing. Snatch the reed from His nerveless hand, and bring it down upon His head! The crown does not seem to fit Him close enough. Drive it down the harder! What sport! Ha! Ha! hail, hail, all hail, Thou glorious King! King of the Jews, all hail!

And amidst the hell-like laughter, the unseemly insults, oh, fix and carry the picture forever in your heart. The thorn-crowned King, majestic even in His humiliation! All this He bears for you. Oh, ransomed soul, can you forget it?"—pp. 153 ff.

"The execution proceeds. Lay down the cross upon the ground, you who are appointed to this unenviable task. Stretch Him upon it. Now place the arms, extended, on the crossbeam. Hear, the nails and the mallet! More awful than the sound of falling clods upon a coffin lid, hear those blows, one after another, as the nails crush their way through tendon and bone in the palms of the hands, where meet and cross all the sensitive nerves that run from the fingers up the arms. What utterly indescribable torture He suffers! Place the feet, now, one upon the other, the sole of one foot flat upon the main beam; and with another large nail, forced down with heavy strokes, fasten them to the wood! Then lift up the cross; let its foot slip down into the hole dug to receive it, with a jar that hurls the body upon the pin that is to serve as a torture-seat, while every muscle is wrenched and strained until it would seem that the agony must drive Him mad."—p. 174.

2. "He hangs between heaven and earth—and closes, thus, the broken circuit, that the grace of heaven may freely flow through Him upon the sin-cursed earth. His arms are wide outstretched, as if to embrace between His pierced hands, the broad, lost world of men, and bring them close to His throbbing, love-filled heart. No other tree ever held aloft such fruit of life eternal! He is made a curse for us, as it is written, 'Cursed is every one that hangeth on a tree.' And since the curse fell on Him, the blessing that was His is ours! Have you touched Him, laid hold upon Him, that the current of the life of heaven may course through you?"—p. 176.

With reference to the Jews, the author says:—

"They live, their race unmixed with others, until the day when their blindness shall be done away, and they shall be saved through the Messiah whom they rejected; until the day when they shall look, with the look that brings life, upon Him whom they have pierced. God speed that day! And may He fill us with pity for them, that we may do our utmost to bring them to the Light of the world."—p. 167.

This is not scriptural. There is no biblical basis for the assumption that a general conversion of Israel accord-

ing to the flesh is to be expected before the end of time. St. Paul, Rom. 11, 26, does not say it; for, as the preceding context and the words of Isaiah¹⁾ clearly show, "*all Israel*" is not all Israel according to the flesh, but the spiritual people of God, the children of Abraham according to the faith.

Having pointed out these defects of the book, we do not hesitate to recommend these "meditations on the history of the Passion of our Lord" as a valuable contribution to the pastor's library, which will be found to yield an abundance of spiritual thought for the preparation of lenten sermons.

A. G.

The Lutheran Commentary. Vol. IX. *Annotations of the epistles of Paul to the Ephesians, Philippians, Colossians, Thessalonians.* By E. T. Horn, D. D., and A. G. Voigt, D. D. New York. The Christian Literature Co.—360 pages. Price: \$1.50.

Much of what has been said in our last issue with reference to the first and second volumes of this series of commentaries on the New Testament Scriptures may be said with equal truth concerning this volume. The annotations are necessarily brief, the space allotted to these five Pauline epistles being no more than the epistle to the Ephesians might occupy. But a brief commentary is not necessarily meager; it may be concise and condensed and afford a rich store of exegetical information.

We deem it proper to place before our readers the following extract from the "annotations on the epistle to the Ephesians, by Dr. Voigt," as fairly exhibiting the character and merits of the work performed by the reverend authors of this volume.

I, 3—14.

Summary. Praise to God for his blessings in Christ (3) — this is the theme of the entire following paragraph, which consists of a single sentence from the third to the fourteenth verse. Nevertheless it contains the whole plan of salvation in grand outline. God's

1) Is. 59, 20. 21.

blessings in Christ have their origin in the election of God before the foundation of the world and their end in the sanctification of believers (4). The nature of this election is that God embraced us as adopted sons in the love which He bore to Jesus Christ, the Beloved (5. 6). We are brought into this relation to Christ through His work of redemption, which secures for us the forgiveness of sins (7). God's grace enables us to know and apply this truth (8) and to understand the grand purpose of God, which is to bring all things into harmony and unity in Christ (9. 10). In accordance with this great purpose the Jewish Christians were made a heritage for God's glory (11. 12), and the Christians addressed in the epistle received the Gospel and seal of the Holy Spirit as an earnest of a final inheritance, also to the praise of God's glory (13. 14).

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ:

Blessed. (Cf. 1 Peter 1, 3.) The recurrence of the words **blessed**, **hath blessed** and **blessing** should be observed. To bless means to speak, wish or do good. Men bless God by word and thought. God blesses men by act.—**The God and Father of our Lord.** This formula occurs a number of times in the N. T. The American Committee on Revision give as a marginal rendering: "God and the Father," a translation to be preferred. God blessed us because He is God, and because He is the Father of our Lord and through Him our Father. However there can be no objection to the expression: "The God of our Lord Jesus Christ." St Paul uses it in verse 17.—**Spiritual blessings.** Not those which affect our spirit, but those which spring from the Spirit of God. Both good and evil receive blessings from God, but the spiritual blessings are given only to those in Christ.—**In the heavenly places.** God's blessings in Christ are in the region of the heavenly, the domain of spiritual blessings. The nature of God's blessings is described by the addition of this phrase. They descend from heaven. In the sense of this epistle the true Christian is already in heaven, not his future abode, but the heaven that is within and about him. (Cf. 2, 6. 19. Phil. 3, 20.) Thus Lightfoot beautifully explains.—**In Christ.** More than through Christ. Union and fellowship with Christ are implied.

4. Even as He chose us in Him before the foundations of the world, that we should be holy and without blemish before Him in love:

Chose us. (Cf. 1 Peter 1, 20.) The apostle proceeds to unfold the blessings of God and begins with their origin. This is not in man's goodness, but in God's goodness—a contrast emphatically stated in ch. 2, 9. The full meaning of the word translated **chose** is

"chose out for himself," implying that God chose out some persons from among others who were left unchosen. From fear of restricting the universality of God's grace, we may be tempted to diminish the force of this word so as to deprive it of its true sense of election. On the other hand is the danger of approaching the word with the preconception of an absolute predestination, and of carrying into it the idea of arbitrary selection, which it does not contain. The emphasis of the word is not to be thrown on the contrast between those chosen and those not chosen. The entire stress is to be placed on the positive idea that the ultimate source and cause of the blessings of salvation are solely in the will and election of God. The practical comforting nature of this truth is excellently brought out in the Lutheran Confession, as the following quotation from the Formula of Concord (cf. Book of Concord, Jacobs' Trans., p. 657) will show: "Therefore this doctrine affords also the excellent, glorious consolation that God was solicitous concerning the conversion, righteousness and salvation of every Christian, and so faithfully provided therefor, that before the foundation of the world was laid He deliberated concerning it, and in His purpose ordained how He would bring me thereto and preserve me therein. Also, that He wished to secure my salvation so well and certainly that since, through the weakness and wickedness of our flesh, it could easily be lost from our hands, or through craft and might of the devil and the world be torn or removed therefrom, in His eternal purpose, which cannot fail or be overthrown, He ordained it, and placed it for preservation in the almighty hand of our Saviour Jesus Christ from which no one can pluck it (John 10, 28)." — **In Him.** Christ is the sphere in which we were chosen. When God framed His eternal purpose to save the world, that purpose so to speak took shape in the person and work of Christ, everything else finding its place from the relation it sustained to Him. — **In Christ** thus denotes the source from which the election and salvation of God proceed to us. Not because we were in Christ were we chosen, but in Him is the ground of our election, the power of our salvation and the order in accordance with which we are chosen. — **That we should be holy.** The purpose of the election. It is a question whether this refers to Christ's holiness imputed to us (our justification), or the holiness which we are to attain by God's grace (our sanctification). Harless argues earnestly for the former view, and Meyer defends the same opinion. But there is such an implication of moral condition in the words **holy and without blemish** that in this and similar passages (5, 27. Col. 1, 22) the reference to our sanctification seems preferable. As Lightfoot points out, there is a sacrificial metaphor here. **Holy** denotes

the consecration, **without blemish** the fitness of the victim for this consecration. (Cf. Rom. 12, 1.)—**In love.** Observe the marginal rendering of the R. V., which connects this with the following participle, **having foreordained.** If it is not so connected, it should be joined with **chose** and not with **holy and without blemish.** It is not man's love but God's love which is meant, and which the apostle is making prominent in the entire paragraph.

5. Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,

Foreordained. The election is carried forward in the form of a decree or regulation made before the foundation of the world. This is the sense of the word **foreordained.** There is more emphatic reference in this word than in the word **chose** to the end for which the election was made. That end is here declared to be the **adoption as sons.**—**Through Jesus Christ.** All the purposes of God proceed through Christ as the Mediator between God and men. He is God's only son, and God knows no son except in Him. Others can be included in the filial relation only by adoption through Christ (Rom. 8, 16).—**The good pleasure of his will.** This expression does not merely assert the unlimited freedom of God's will. It is true that God was determined solely from within Himself to save man, and not by the merit of human works. But the word **will**, which denotes the mere power of volition, is here qualified by **good pleasure**, which refers to the content of the decision of the will as something good. Hence it is not only the freedom but the grace of God's will which we find in the expression.—pp. 13 ff.

We would here pause to remark that with his statements on predestination Dr. Voigt has espoused what has been termed *the error of Missouri*, but which is simply the doctrine of St. Paul and of the Lutheran *Formula of Concord*.

In like manner Dr. Horn holds the ground occupied by the Augsburg Confession with reference to the Sabbath question, when, commenting on Col. 2, 16, 17, he says:—

“16. These are golden and prophetic words. The old legalistic conception has again and again threatened to get dominion in the Church in Old Catholic time, in the Middle Ages, under the guise of Puritanism, and under the ascetism of the opposite theory. The supernaturalness of the revelation of Christ is visible in its dissent from the merely natural religion of earnest men. St. Paul here refers to the regulations of Jewish law. Scheurer shows that Jerome's statement that the Essenes abstained from flesh and wine is un-

founded. **Meats** refers to distinctions of meats made by the Jews, and may also include the difficulties with reference to meats offered to idols, which vexed the Corinthians and the Romans (Rom. 14; 1 Cor. 10). — **Feast-days** were the annual festivals, **new moons** the monthly, the **sabbath** the weekly. These, he says, were *but a shadow cast by that which was to come*. It has come. The body that cast the shadow is Christ's (Hebr. 10, 1). Now, says he, go on your way, and if any one judges or condemns you for your observance or non-observance of such particulars of Judaic law, I simply say, Do not be worried at all by doctrines of that kind. They have no reference to you at all. 'Paul yields and gives way *to the weak* in the observance of food and times and days (Rom. 14, 6). But *to the false prophets*, who wished to impose these on the conscience as *necessary things*, he will yield not even in those things which in themselves are indifferent' (Form. of Concord, 700). 'The celebration of Christian festivals and Sundays was not yet elaborated. A one-sided passionate opposition on religious grounds to this or that sort of food, or extravagance in keeping festivals, or the transference of the *Sabbath* to Sunday, is, accordingly, decidedly opposed to the Gospel' (Schnederman). There always will be a tendency to reduce religion to a system of rules. For the guidance of the young and uninstructed, rules are necessary. So Paul gave precepts to the Thessalonians when he was with them (1 Thess. 4, 2); such, indeed, as follow in this letter. Luther urges this in his German Mass, while he begs that no one will make a law of it. An earnest man will make and adopt rules for his own discipline. But there is no system of rules of this sort which have necessary, because divine, authority. The one thing is for a man to be *in Christ* by faith, and to *walk in Him*, i. e. by His example, according to His teaching, as moved by His spirit, in the system of relations in which union with Him places Him, referring all to Him, and deriving all from Him. Observances, abstinences and compliances are a secondary matter. On the one hand, the false teachers at Colossae would have made these rules the great matter, and Christ a matter of by the way; on the other hand, to be in Christ is everything, and these rules are of no importance. We keep the *Lord's day* for devotion's sake and *love's*; and the *Church Year* for the sake of instruction in the Word of God."—pp. 234 ff.

There are some things in these commentaries which we cannot countenance. Dr. Voigt says:

"One faith is a characteristic of the Church, but at the same time the Church is in a continual state of progress in faith and in the unity produced by faith."—p. 72.

This is not in keeping with history, nor is it with Scripture. Especially of the last times, which, according to the statement quoted must be a period of abundant faith, the Savior has said, *When the Son of man cometh, shall he find faith on earth?*¹⁾ and the prediction of false Christs and false prophets,²⁾ does not bespeak an increase of unity. — In the remarks on Eph. 5, 26, we read: "The word is that of the Gospel." — p. 100. We would make it: "The 'word' is the word of institution," as the Greek text has τὸ λουτρὸν τοῦ ὕδατος ἐν ῥήματι, which should not be translated "the washing of water with the word," but more precisely, "the washing of the water with word," and the omission of the article after ὕδατος indicates that τὸ λουτρὸν τοῦ ὕδατος ἐν ῥήματι is one concept, that of a certain washing in which the water is connected with word. "*Accedit verbum ad elementum et fit sacramentum.*" — We do not think that the seeming discrepancy between Eph. 4, 8 and Ps. 68, 18 is adequately dealt with, pp. 69 f. — The quotation from Bengel, pp. 285 f., on election, is extremely weak and, at best, misleading.

The entire series of these commentaries is now complete, the volume on REVELATION having recently appeared.

A. G.

Laws relating to Religious Corporations. By Wm. Henry Roberts, D. D., LL. D. Philadelphia, Presbyterian Board of Publication and Sabbath-School Work. 1896. — LXVI, 591 pp. 8vo. Cloth, \$3.00 net; legal calf, \$4.00 net.

This is not a text book on the Law of Corporations in its application to religious societies, a few rudiments of which are given by way of an *Introduction*, pp. VII—XVII. Nor is it a mere digest of American Statute Law relating to Religious Corporations, which might have been given in a much smaller volume. What we have here is a compilation of all the sections or parts of sections, applicable or directly

1) Luke 18, 8.

2) Matt. 24, 24. Mark 13, 21.

referring to religious corporations, in the Constitutions, Codes and Statute books of the United States, thus giving, as far as the subject in hand is concerned, the entire statute law of all the States of the Union in the status of 1895, not in substance only, but also in the letter of the law, with a few exceptions only, of which the author says in the *Preface*:

The inclusion of the special laws affecting particular denominations, however, would have increased largely the size of the book, and, therefore, the author, with the consent of the Committee, confined himself to references to such laws, showing under each State where in the Collections of Statutes they can be found.—p. IV.

On the other hand, the compiler has not restricted his work to the laws especially framed with reference to churches, synods, and other *religious* bodies, but

wherever necessary, as for instance in Arkansas, California, Pennsylvania and New York, the general corporation laws are given, so far as they appear to have bearing upon church organizations.—p. IV.

The laws are arranged by States, and the States, in alphabetical order. A *Syllabus of Laws*, arranged in like manner, and covering pp. XXIII—LXVI, and an alphabetical *Index* of subjects, facilitate the use of the book; but the *Index* would bear a revision and must not be relied on. A thorough examination of the main body of the work as to its reliability and relative completeness would, of course, require considerable time, and that is precisely where we are generally short. But a survey of the laws indexed under the head of *Bequests, gifts, grants, etc.*, revealed to us not only the omission of several references from the index, but also the absence of various laws from the body of the book, statutes which pertain to the very hub of the law of corporations, the right of holding and managing property. Religious corporations are frequently the legatees of bequests for benevolent, educational, and similar purposes, and the title of a corporation to such property may be affected by statutes as the following, which we offer as a contribution toward the greater completeness of the book:—

The Revised Statutes of IDAHO, as published in 1887, contain a law which is in force to-day, as follows:

"Sec. 5750. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society or corporation, or to any person or persons in trust for charitable uses, except the same be done by will duly executed at least thirty days before the decease of the testator; and if so made, at least thirty days prior to such death, such devise or legacy, and each of them, shall be valid; *Provided*, That no such devises or trusts shall collectively exceed one-third of the estate of the testator leaving lineal descendants, and in such case, a pro rata deduction from such devises or bequests shall be made so as to reduce the aggregate thereof to one-third of such estate; and all dispositions of property made contrary hereto shall be void, and go to the residuary legatee or devisee next of kin, or heirs, according to law."

This statute seems to have been taken over bodily, and nearly unaltered, from the Codes and Statutes of CALIFORNIA. There the Civil Code says:—

"Sec. 1313. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society, or corporation, or to any person or persons in trust for charitable uses, except the same be done by will duly executed at least thirty days before the decease of the testator; and if so made, at least thirty days prior to such death, such devise or legacy, and each of them, shall be valid; provided that no such devises or bequests shall collectively exceed one third of the estate of the testator leaving legal heirs, and in such case a pro rata deduction from such devises or bequests shall be made so as to reduce the aggregate thereof to one-third of such estate, and all dispositions of property made contrary thereto shall be void, and go to the residuary legatee or devisee, next to kin, or heirs, according to law."

Far less restrictive than these statutes is the law found in the Codes and Statutes of the State of MONTANA (1895), Civil Code,

"Sec. 1759. No estate, real or personal, shall be bequeathed or devised to any charitable or benevolent society or corporation, or to any person or persons in trust for charitable uses, except the same be done by letters duly executed at least thirty days before the decease of the testator, and if so made at least thirty days prior to such death, such devise or legacy and each of them shall be valid; provided that the prohibition contained in this Section shall not apply to cases where not more than one-third of the estate of the testator shall be bequeathed or devised for charitable or benevolent purposes."

The Revised Statutes of the State of OHIO, including all the laws of a general nature in force January 1, 1898, say,

"Sec. 5915. **Any bequest or devise to charitable purposes if any issue of testator living, void, unless made one year before his death.** If any testator die leaving issue of his body, or an adopted child, living, or the legal representatives of either, and the will of such testator give, devise, or bequeath the estate of such testator, or any part thereof, to any benevolent, religious, educational, or charitable purpose, or to this state or [to] any other state or country, or to any county, city, or village, or other corporation or association in this or any other state or country, or to any person in trust for any such purposes, or municipalities, corporations, or associations, whether such trust appears on the face of the instrument making such gift, devise, or bequest or not; such will as to such gift, devise, or bequest shall be invalid unless such will shall have been executed according to law, at least one year prior to the decease of such testator."

As a whole, we find the compilation of the work very creditably performed as to plan and execution, and we hold that every religious corporation should procure and keep for the use of its officers a copy of this book and of the Session Acts of the Legislature of its State which may have appeared since the publication of the work. A. G.

MISCELLANY.

Our Review Department.—The reviewer of recent publications is generally looked upon as a Censor who sits in judgment over authors and their works, dispensing praise and reproof, praise, to gratify the author and the publisher, reproof, to gratify himself. We can candidly say that such have not been the motives by which we have been prompted in conducting the Review Department of the *QUARTERLY*. Our aim has been simply to serve the reader, who pays for the *QUARTERLY* and is entitled to the benefit of all its contents. And, furthermore, it has been our endeavor to serve *all* our readers, not only those who would, but also those who would not, procure the books reviewed. In the interest of both we have aimed at making the more extensive reviews serviceable as sources of useful and interesting information, not only on contemporaneous literature in the various departments of Theology, but also on the topics presented in, and the phases of theology represented by, the publications placed on exhibition. For this twofold purpose we have made it a rule to give extensive extracts from these publications, whereby the reader might not only, as by typical specimens, be enabled to estimate the merits of the works from which such specimens were taken, but also profit as by object lessons from representative literature, or as from short treatises on the special subjects dealt with in such extracts. In several cases which have come to our notice, the information furnished in the specimens exhibited in the *ipsissima verba* of an author engendered a desire for the more extensive information on the same and cognate topics furnished by the book itself; and in all cases, we hope and trust, the time devoted to the perusal of such reviews, including the specimens submitted, was profitably spent by the attentive and retentive reader.

A. G.

The Pastor's Library should be eminently a working library, a collection of books not only potentially useful, but actually used. As a rule, books, if at all worth buying and having, should be *read*, not only occasionally consulted, but read from cover to cover, title-page, preface, and index included. From this rule we may, perhaps, except books known as "works of reference," such as encyclopaedias and lexica and *opera collecta*.

The best time for reading a book is immediately after its acquisition, before it is placed on the shelf. When a book has been shelved unread, the probability is that it will remain shelved and never be read. Even small books, pamphlets and periodicals, if once laid aside or filed away in what should in future be their proper place, will, unless they have been previously read and their contents noted, in all probability remain where they are as dead capital, which will do nobody any good. There is about a new book a charm of novelty, which will tell even on children at school and is itself an inducement to a cheerful and interested perusal. But this charm soon fades away; after a while, the volume is shelved, the issue filed, for future use, and the prospects are that the future will remain future indefinitely, and the money invested in the purchase of the book had better been dug away in a hole in the ground. We repeat it: the proper thing to do with a new book is to sit down and read it, to note what is best in it in an *Index Rerum*, and then to shelf it where it belongs. Then the prospects of its being taken down on a future occasion will be ten times better than if it had been shelved away unread, and a library thus accumulated bids fair to become and remain a working library instead of a collection of musty books which the housewife will dust once a year to ease her conscience for cleanliness.

A. G.

The Pulpit.

EASTER SERMON ON MARK 16, 1—8.

In Christ Jesus, the Risen Savior, Dearly Beloved:

In proclaiming the glorious news of His good will towards man, God has at sundry times availed Himself of the ministrations of angels.

To-day I would remind you of but two notable communications made by angels to man. The first of these communications, or I should rather say, sermons, for such they were, was published in that Holy Night on the plains of Bethlehem to the shepherds keeping watch over their flocks; the other sermon is the one related in our text.

The Christmas sermon read: "Be not afraid; for behold, I bring you tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior who is Christ the Lord."

And soon the multitude of the heavenly host had assembled and the still air was filled with celestial strains of: "Glory be to God in the highest, and peace on earth, and good will towards men."

The Easter sermon reads: "Be not affrighted; ye seek Jesus of Nazareth which was crucified; He is not here; He is risen; behold the place where they laid Him."

The former sermon was delivered during the night; but this dark night was made brilliant by the glory of the Lord which shone round about the shepherds, symbolizing, as it were, the result this proclamation should bring about—that of illuminating the dense night of spiritual darkness hovering over the whole world.

And the latter—the Easter sermon—was published in a grave; and this grave, too, was rendered transcendent beyond description by the brightness of the visitors from

above, making it apparent that now even that most dreaded abode, the grave, was divested of its terrors.

The Christmas sermon was preached at the beginning of Christ's earthly career, when He "was made of a woman, made under the law that He might redeem them that were under the law;" the Easter sermon, on the other hand, when the work of redemption was complete, after He had spoken the words on the cross: "It is finished!" and when the Father had put His divine seal of approval to the work of His Son.

Weighing these two angelic sermons in the balance, which contains the greater, the more important, the more joyful news? Idle question! Both are fraught with joyful news too deep for us to fathom.

Moreover, when the Christmas anthem was sung by that angelic choir, in the sight of God the Easter message we hear proclaimed to-day was already a reality, and again without the Easter message: "He is risen!" the Christmas tidings which speak of great joy for all people because of the birth of the Babe at Bethlehem, would be meaningless.

These two sermons are like beautiful, brilliant gems lying side by side in a casket. It is very hard to give the preference to either. So then, as during Christmas we have considered the Song of the Angels, so let us now in this joyous Easter tide hear

THE JOYFUL EASTER SERMON OF THE ANGEL IN THE GRAVE
OF OUR LORD.

It contains

- I. *An admonition: "Be not affrighted."*
- II. *A proclamation of the resurrection: "He is risen; He is not here."*
- III. *A command: "Go, tell His disciples and Peter."*

I.

"And when the sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And

very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." vv. 1. 2.

How simple these words, yet how full of meaning! It is Easter morning. The golden sun is just about to rise in the Orient and to cast his first faint beams over the city of Jerusalem. The tragedy that occurred only a few days ago seems to be forgotten. The city is wrapped in peaceful slumber. But some sleep not. At the break of day, "very early," our text says, three women may be seen wending their way to the Lord's sepulchre. Who are they? Mary Magdalene, Mary, the mother of James, and Salome. The two Marys had been under the cross, they had seen their Master expire; and when He was laid to rest by those two secret disciples, Joseph and Nicodemus, love towards their Lord impelled them to be near and view the place where He was laid. In these pathetic words the Evangelist describes their love for Jesus: "And Mary Magdalene was there, and the other Mary sitting over against the sepulchre."

And now these two Marys in company with Salome are again on their journey to the grave. For them the Lord is dead. They have spices to anoint His dead body.

Who can describe the heart-rending sorrow of these women in that hour? They know that the Just and Holy One has been put to death, He who had been their dearest friend, He who had been their Joy, their Peace, their all! How must Mary Magdalene have felt, the great sinner, whom He had forgiven all her sins! And how much had He been to Mary, the mother of James, and to Salome, the mother of the two apostles!

And now He was dead and they were on the way to His grave.

And what had been their expectation concerning Him? That He should save Israel. And now He was dead! With bowed heads and sealed lips they silently pursue their journey each occupied with sorrowful thoughts. Grief often-

times is so deep that it cannot find expression in words. So it was here.

Let us pause and reflect. In these three women we see our own image. We are wanderers one and all to the grave. There are graves to the right of us, graves to the left of us. Death flourishes his sceptre over all. The summons will come to everyone sooner or later to join the innumerable caravan that moves to the realm of the grave. What a gap death often makes in our lives! The nearest and dearest are taken from us with a ruthless hand. The wife must leave the husband; the husband is separated from the wife, and the lovely child upon whom we have set our hopes and affections must be laid under the cool sod. With bowed heads and downcast eyes we follow mourning to the grave, and oftentimes the question arises in our hearts: "Why is this thus? Why, Lord, must it be so?"—

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted!" vv. 3—6.

Upon approaching the sepulchre, the women with an effort dispel their somber musings and turn to practical questions: "Who shall roll us away the stone from the door?" Fortunately they had not thought of that before, nor of the seal to the grave, nor about the guard that had been stationed at the grave. They must anoint Him, they must cast one last, long, lingering look upon the dead body of their Master! These thoughts filled their hearts. And the stone and the seal and the guard do not once occur to their minds. Fortunately, otherwise they might have been deterred from coming at all.

How true to life! How often do we not walk blindfolded, as it were. Love to our Lord prompts us to do this

or that; we see not the great obstacles in our way, and lo! when after sober second thoughts these insurmountable obstacles present themselves to our mind, God has removed them. So here. Lifting up their eyes, they observe from a distance that the great stone is rolled away. Picture to yourselves the amazement of the women on beholding this. They know something unusual must have happened. Boldly, though trembling and fearing, they enter the grave. But how is their perplexity heightened when, not finding the Lord's body, they of a sudden see a young man sitting on the right side, clothed in a long white garment. "His countenance," says Matthew, "was like lightning and his raiment white as snow."

Contemplate this grave. It is empty! The door is open. It is not a dark, deep dungeon, but lit up by the glory of the Lord! Why, this is not the realm of death!

And the women were amazed. Small wonder. But the Angel of the Lord—for such was that young man in the white garment—immediately silences their fears. "Be not affrighted!" says he. You are in a grave, but be not affrighted!

Wonderful, joyful Easter message! It is calculated to take away all dread from the abode of the dead.

Where are most tears shed? At the coffin and the grave. Of what nature are those thoughts that make men shudder? Thoughts of the grave and death; thoughts of the shroud and the pall. And here these women are bidden: "Be not affrighted!" In the environments of death you are; still, fear not!

Indeed, a joyous Easter message if such words issue from the grave. What, then, is the key? It is this: "Fear not ye," says the angel, as St. Matthew has it. "Fear not ye," and he lays particular stress upon the word "ye," as if to say: "These others, the guards of the sepulchre, the enemies of Christ, have need to fear and tremble, but ye, ye lovers of the Lord, 'fear not ye, be not affrighted!'"

And now, my friends, as we stand around the graves of our loved ones, and as we contemplate our own end of life, there comes from the grave this tender message: "Fear not!" For you the grave has lost its terrors. Your grave, too, is lit up by the brightness of the Lord. It is not the dark place so commonly pictured. The grave does not end all. Triumphantly we may sing in bold defiance: "O grave, where is thy victory!" And as we listen to the words of the minister over the grave, words of consolation and hope and peace, we know that he is but doing what the angel did here. He is saying: "Fear not ye!"

And why all this? That we shall learn from the proclamation of the resurrection.

II.

"Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here; behold the place where they laid Him." V. 6.

I know your mission, says the angel; you are lovers of the Lord Jesus, whom you know to be the Messiah, the Savior, but who is so despised, that He was called the Nazarene. Though others despise Him, you despise Him not; your love to Him prompted you to come here in spite of the danger of death from the Jews, who hated Him and, therefore, also hate you.

But why are you so slow of heart to believe all that Moses and the prophets have said concerning Him? "Why seek ye the living among the dead?" (Luke 24, 5.) He is not here; but still He has not been carried away to another place as a corpse, His body has not been stolen; no, "He is risen!" He is risen by His own power, "He lives!" as He said. Investigate every nook and corner of the sepulchre, convince yourselves of the truth of my words; "behold the place where they laid Him;" He "*was* crucified," but that scene is now past. He is risen, and thereby He has declared Himself with might the Son of God.

It is well-nigh impossible to describe the feelings of the women on hearing this joyful Easter message. Matthew says that they were filled with fear and joy. Joy may sometimes be so great, so overwhelming, so bewildering that one cannot believe his own senses. So it was here. We have accompanied these women on their way to the grave, and have listened, as it were, to their innermost thoughts. Surely, this is the Messiah, they said to themselves. Had He not often told them so; had He not proved His Divine mission and His Divinity? But now He lay in the grave. Now He was dead, so they thought. Now all had come to an end. The mystery of it all was too deep for them to fathom.

But now they hear the joyful news: "He is risen!" He *was* crucified! Now the Scriptures were opened unto them. He *was* crucified, but *now* He lives. Why, had He not often spoken to them of His coming death in a most sublime way? Had He not said to His disciples: "Behold, the days will come when the bridegroom shall be taken away from you?" Had He not said: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and despitefully used; and they shall scourge Him, and put Him to death: and the third day He shall rise again?"

Why had they not thought of that and believed? Had He not said in cleansing the Temple of its unholy and desecrating traders: "Destroy this Temple and in three days I will raise it up again?" And these words had come true. Now was the third day!

These and many other things came back to their minds like a flash. Ah, indeed, he was the Messiah! Awe-inspiring and sublime news at once; small wonder they were filled with fear and joy.

And what was the import of it all? Let Paul answer: "He was delivered for our offences and raised again for our

justification." Now, "who shall lay anything to the charge of God's elect? It is God that justifieth."

What was the import? Hear Peter: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, that fadeth not away, reserved in heaven for you who believe." As our substitute He had entered death, defied the Devil and all our foes. He has conquered and thus brought life and immortality to light. Our substitute is free and so we are free. The handwriting that was against us is blotted out by the hands of God the Father. "If Christ be not raised, your faith is vain, ye are yet in your sins." But Christ is raised and your faith is not vain, and ye who believe are not in your sins.

Come, sinner, to the empty grave of Christ and read your pardon there.

But more than that. "Christ is risen from the dead and become the firstfruits of them that slept." His resurrection is proof of our own. "He is not here; He is risen!" was said to the women. And so it will be said of us one day: "He is not here; he is risen." And what shall become of us? Job answers: "I know that my Redeemer liveth . . . and though, after my skin, worms destroy my body, yet in my flesh shall I see God." Yes, in this my flesh shall I see God, but this flesh, like the body of Christ, will be in a glorious condition, in a glorified state, for, says St. Paul: "The Lord Jesus Christ shall change our vile body that it may be fashioned like unto His glorious body."

So come, my Christian friends, and look into the grave of Christ once more. It is empty; so yours one day will be empty. Of Christ it was said: "He is not here; He is risen;" likewise of you it will be said: "He is not here; he is risen." There is a rising after death just as there is a rising after sleep. Do you fear sleep? No. Then fight down in the armor of God that terror of the grave, and

view your grave in the light of the Easter message as your "cemetery," as your sleeping chamber, hallowed by Christ. Fear not! Your soul will be carried into Abraham's bosom and on the latter day body and soul shall be reunited and you shall be with the Lord always in those heavenly mansions which He has prepared for you.

Oh, for the joyful news of this Easter sermon of the angel in the grave! To whom does it apply?

III.

"Go your way," says the angel to the women. Out of love you have brought sweet spices to anoint your dear Master, but as you see it is love's labor lost. There is no need for that; do something better: "Tell His disciples."

Oh, for the great love of the Savior! But perhaps the disciples deserved to have this glorious news made known unto them? No, no! Each and every one had proved faithless. In the hour of His greatest need when Jesus was taken captive, and when His disciples should have acquitted themselves like men, we read: "Then all His disciples left Him and fled." This cowardly flight on the part of the disciples was a great sin. They believed that He was Jesus, the Son of God. Christ, moreover, had told them beforehand how everything should come to pass, and still they fled.

He had taught them three years with all diligence, and still they proved faithless—they fled. They sinned against better knowledge. And when Christ was on the cross, where were His disciples? Under the cross, perhaps, standing by their Master to the last bitter end? No, again, one disciple whom He loved was there; the rest were women.

Where were His disciples? Behind closed doors! Surely, these disciples had deserved to be cast away. "Tell the world of my resurrection, but not these my one time disciples!" Had this command been given to the angel it would have served those faithless disciples right.

But, behold the love of the Savior! These very same men who had deserted Him in the hour of anguish, these men who had secured themselves behind barred doors out of fear for the Jews, these men should be told: "He is risen!" Why? They most of all were in need of comfort, they must know that they have a living Savior, that He died for their sins and rose again for their justification.

And what these women were bidden to do, that too is my blessed privilege this evening. The command: "Tell His disciples!" is valid still to-day.

Have you been a disciple of the Lord and have you also proved faithless? I am bidden to tell you that the Savior will not cast you away. Think but of these faithless disciples, and as truly as He received them, He will also receive you.

"But," you say, "all good and well; that may be joyful news for some, but my sins like scarlet are; I am past hope."

No, my friend, I shall not allow you to escape. Come to Jesus; He is calling thee. Hear what the text says and dare believe. "Tell my disciples and Peter." Why is the addition made, "and Peter?" Peter was a disciple, why then mention his name expressly? Why not simply say: "Tell my disciples?" that would include Peter. No, the Lord knew better. Peter was most in need of this Easter message, and he would be the very one, most likely, who, on hearing the message proclaimed in a general way, would exclude himself and say: "Good news for you, my fellow disciples, but it is not intended for me; my sins are too great and too many."

Peter had fallen more deeply than the rest. At the first trial of Jesus, Peter stood at the fire warming himself, and when asked: "Art thou also one of His disciples?" Peter denied with an oath and said: "I am not!" And after the space of an hour being again asked as to his discipleship, he began to curse and swear, "I know not this

man of whom you speak." This was the same Peter who a little while before was ready, as he said, to die with the Lord. Peter, Peter, you knew who your Master was! You made a good confession once upon a time when you said to Jesus: "Thou art Christ, the Son of the living God!" And now with a gesture of contempt you say, "I know not this man!" Peter, you had deserved to be cast away. But the Lord is full of mercy and forgiveness, too deep for us to comprehend. Tell this great sinner, Peter, is the command: "He is risen!" Don't forget Peter.

And now, my friend, whoever you are, and if you are a Peter who has denied his Lord—the Savior's love towards you is so great that He bids me tell you that He will not cast you away. He accepted Peter, He will accept you. Be not unbelieving but believing and thank and praise the Lord.

And if perchance there are some here this evening who never have tasted that the Lord is good; who never have been His disciples, you too the Lord bids come. For if He accepted His faithless disciples and Peter, He surely will accept you who never as yet have been His followers and therefore have not as yet proved faithless. Simply believe the Easter message, and though it may seem too great news to you, appropriate it unto yourselves, nevertheless, and rejoice with all true Christians over this Easter sermon from the grave. In Christ's name we bid you: Come! He says: "Whosoever cometh to me I will in no wise cast out." Therefore answer:

"Just as I am without one plea,
But that Thy blood was shed for me
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am: Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come."

Amen.

L. W.

SERMON ON JOHN 3, 16—21.

Again Pentecost is come, the anniversary of that great Pentecost at which the beginning was made of preaching the gospel in all the world, the beginning of the church of New Testament. Oh, what bliss and salvation has since then come unto millions upon millions of people! We ourselves also this day think of it with praise and thanks toward God, that we also are partakers of this salvation, and but yesterday we confessed, that the Holy Ghost has enlightened and converted us also, and still leads us from knowledge to knowledge.—But with all this grace which we enjoy in common with all Christendom, we might forget that, although the gospel resounds in all the world, yet so many, yea, the most people, are lost. And ever again the question then arises within us: Whence is it so? Why are not these also saved? And ever again we must then recall the answer which the word of God gives to this question: That some are saved, is by the grace of God alone; and that the others are lost, is by their own demerit.

True, this is an answer with which reason will not be satisfied. She thinks the two sentences of this answer cannot be made to agree with each other. If with the one the grace of God works all, says she, then why not also with the others? If it is the grace of God alone, and in no wise man's own merit and doing, that some are saved, then, on the other hand, it cannot be man's fault alone that some are not saved, but in this case also the cause must, in part at least, be sought in God's grace as being deficient with regard to those who are lost. Such thoughts, however, are very dangerous, and must not be allowed to prevail. In the end they set aside both gospel and grace and lead to total unbelief. Man's own thoughts, here as in all spiritual things, are wrong and nothing but error. God's word alone is true and a certain guide. Thus also our gospel lesson is a safe guide in this question. At the hand of this text let me now show you

HOW CERTAINLY TRUE IT IS THAT THOSE WHO ARE SAVED, ARE SAVED BY THE GRACE OF GOD ALONE, AND THAT THOSE WHO ARE LOST, ARE LOST BY THEIR OWN FAULT ALONE.

This is evident

- I. *from what God has done for man's salvation;*
- II. *from the fact that all who believe in Jesus Christ are saved;*
- III. *from the fact that many do not obtain faith, merely because they persist in the love of sin.*

I.

"God so loved the world," etc. The text is the close of a lengthy discourse, in which Christ the Lord has explained to Nicodemus the scribe the way unto salvation. After having said a few words on regeneration He added: "And as Moses lifted up the serpent," etc. What? Nicodemus might have asked, shall the Son of Man, who is the Messiah and the Son of God, be made a sacrifice for men? And upon this Jesus answers and says: Yea, for "God so loved the world," etc.

The world, that is, all men were lost; for all were transgressors of God's commandments. And God had said: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And the Apostle also writes: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." After God had passed such judgment upon men, their fate really was already sealed. What could men do against it? Nothing in time and eternity. And if now we should here find words as these: "For God so hated the world that he gave it over to its well-earned damnation," we should have no reason to be surprised. We could but say: "Thou art righteous, O Lord, and righteous are thy judgments." But what do we hear? "God so *loved*," etc. Behold, the world shall not perish; it shall be saved. Whence is this? It is of

God. God did not hate the world, as it had well deserved by its falling away from Him; but He *loved* the world. Why? Was it perhaps because He did not hate sin, because, after all, sin were not an abomination in His sight? No, most certainly not for this reason. The poor, lost world he loved, because He is gracious and merciful. Thus it has been forever. When He foresaw that man, whom He would create, would fall into sin and merit everlasting damnation, even then love and mercy stirred His heart, that He purposed to do everything to rescue and save the lost world. Who does not already see sufficiently from this, that the salvation of sinners is of God, and of God alone? Out of His own impulse, without even being reminded by anyone, out of His free and gracious will God tenders the lost sinners a heart full of love. From this it is already certain that, whosoever is saved, is under obligation to the grace of God alone.

But furthermore we hear, what in His love and mercy toward the lost world God has done. We read: "God *so* loved the world, *that He gave His only begotten Son.*" So ardent is God's love to the world, so powerful His desire to save the sinners, that He gave His only begotten Son. We know what is meant by this. The 14th verse tells us: "As Moses lifted up the serpent in the wilderness," etc. So the Son of God did not merely come to this earth for a short and hasty visit; neither did He merely dwell for some time on earth in the form of a man in order to teach men how they might atone for their sins and save themselves. Such an easy matter it has not been even for almighty God to save them that were lost. It was a most arduous task. Obstacles that seemed insurmountable, had to be overcome for this purpose. The heavy guilt of men; the awful curse of the law, which for the sake of sin bore hard upon the transgressors; death, which they had earned, the power of the devil and of hell, into which they had fallen—all this had to be done away with. And for *this* task God has given

His Son. These obstacles He was to put out of the way, to prepare the path, to clear the road to heaven. For this purpose He was not only made man, but also spent His life on earth in deep humiliation, in obedience, as a servant, and finally, after severe and painful suffering, died on the cross. Behold, thus has God given His Son. He hath not spared His own Son, but delivered Him up for us all. Thus has God sent His Son, that the world might live through Him. "God was in Christ, reconciling the world unto Himself." Thus we are now all reconciled unto God through the death of His Son.—Now I ask: What, then, is it if a sinner is saved? Is it his own merit, or is it God's grace? Grace, grace alone it is, everyone must confess. For God has not only made the beginning; He has not only gone half-way to meet men, leaving it to them to come the other half. Nor has He given men to understand that He would be lenient with regard to their sins, if only they would endeavor, as much as it were in their power, to expiate their guilt by mending their ways. No, He has come to them, and saved them from all sins and has taken away all that obstructed our way to salvation. What, then, remains to be done, that men must do or could do for their salvation? There remains for them but to praise and glorify the grace of God, because He so loved us and gave for us His Son. And since this grace has come upon all the world, then is it not man's fault alone, if still a great number perish?

II.

This is, indeed, evident, in the second place, also from the fact *that all who believe in Jesus Christ, are saved.* This we read in the 15th verse, and again here is our text. But what does this mean? Since God has given His Son for the redemption of the world, everything has in fact been done that was to be done. A complete and eternal redemption has been obtained. And this God causes to be preached to sinners, just as when to a condemned criminal who has

been pardoned you proclaim the joyful tidings, or as when to a revolting city it is made known that the sentence passed upon them shall not be executed, that the poor condemned people need fear no longer, but may rejoice. And now every sinner should believe these joyful tidings. He should believe and confess: true, I was lost because of my many sins, but, praise be to God, I am saved! God gave me His Son for a Savior, who loved me and offered Himself up for me. —One might perhaps still doubt of his salvation by the grace of God, if now, after God has given His Son, He should demand of sinners: First convert and reform yourselves, and pray diligently, and do all that you can, in a measure at least, to expiate your sins; then you shall be saved. If such were the gospel of our salvation, it would certainly no less be by man's own demerit if he were lost; but then it would also be, in part at least, by man's own merit if he were saved. And oh, how many are they who think it to be thus! But why? Perhaps because they have read this in Scripture? No, indeed; but because free grace seems to them too great, and because reason cannot comprehend that salvation should be given entirely as a free gift, and that man should do nothing for it. But Scripture is quite clear on this point. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Eph. 2, 8. 9. Abraham believed God, and it was counted unto him for righteousness. The publican believed that God would be merciful to him, and he went down to his house justified.

But notwithstanding all this, is it not still true, that the sinner must also perform something, before he can obtain grace? Is not this very faith his own accomplishment, his work? If one believes and trusts God, is not this a good work, a work which God demands in the first commandment? This opinion is widespread in our days and is proclaimed even by such as are called Lutherans. But they are very wrong. The very contrary is what Scripture

teaches. Just because we are saved by faith, therefore it is evident and certain, that a man can contribute nothing to his salvation, but it is entirely the work of grace if he is saved. Thus writes the Apostle: "Therefore it is of faith, that it might be by grace." To a beggar a gift is not given because he takes it, but he takes it because it is given. Thus also God is not gracious to a sinner because the sinner believes in grace, but he believes in grace because God is gracious. Or do you think that the malefactor will thank himself in paradise for having believed that the Lord would graciously receive him? No, in all eternity he will extol the grace of God which has saved him. Therefore the words: "Whosoever believeth in the Son shall not perish,"—mean this: without any work or co-operation of men, out of mere grace, for Christ's sake by faith God will bestow salvation.

Oh, how ought we to thank God that such is the gospel of our salvation. Otherwise no sinner could take comfort by it. Praise and thanks be to God that He is so gracious, that He has not only given His Son as a Savior, that by faith in Him we should find comfort in Him. Now everyone can be saved. Yea, that with such grace even *one* sinner is *not* saved, is almost incomprehensible. For this man certainly must be blamed alone, simply because he does not believe, because he rejects the grace. For only he that believeth not shall be damned. "*He that believeth not is condemned already,*" etc. v. 18. Through sin man is under divine judgment. He is, therefore, already by nature a child of wrath. There is but one thing that stands above this judgment and sets it aside, or reverses it, that is grace. For this reason he that believeth on the Son and thus accepts grace, shall not be condemned. But if any person does not believe and thus will not accept the grace, then there remains nothing for him that might annul his judgment. He is and remains condemned. Therefore it is certainly true, etc.

III.

Finally, this is evident also from the fact, *that many do not attain to faith, merely because they persist in the love of sin*. If, perhaps, after all that we have now heard, we should ask: what, beyond what it has already done, could the grace of God do for them that do not believe and therefore perish? someone might answer: God might give them the faith which they lack. Let us enter upon this thought. It is true, this also, that some do believe, is the work of God, as we read Col. 2, 12: "Ye are risen through the faith of the operation of God." And in our Catechism we confess: I believe that I cannot by my own reason, etc. So also we heard yesterday from 2 Cor. 3, 18, that faith is of that image into which the Spirit has transformed and still daily transforms us. No one would become a believer, unless the grace of God converted him to faith and bestowed upon him faith. Yea, so truly, so entirely it is the work of God's grace, if a man becomes a Christian and is saved. Why is it, then, that so many to whom the gospel is also preached, do not believe and are not converted to faith? Is the grace of God unwilling to make them believers? No, this is not the reason. As truly as God has given His Son a Savior to all the world, as truly is He also willing to work in every heart the faith through which this Savior is known and apprehended. What is it, then, that prevents many from becoming believers? The answer we find in v. 19. 20: "And this is the condemnation," etc. Behold, this is the reason why so many, notwithstanding that Christ redeemed them and notwithstanding that the Holy Ghost is willing through the gospel to give them faith, yet remain in unbelief and therefore under judgment. The light shineth in the world, i. e., the light of the gospel, and the Holy Spirit is willing to enlighten by it all them that hear it, that they might repent, and know that hitherto they have lived and moved in sin, and that they might find the only

help and rescue in Christ and receive Him in faith. But what obtains in many? They will not know this; they will not stand exposed before God and their conscience as poor sinners; they will not repent and leave off from sin and, like the publican and the malefactor, as wholly unrighteous and damnable sinners take refuge with grace. Their previous life, their opinions, their principles, their words and deeds are indeed all utter darkness. This is made manifest in the light of the gospel. But they will not admit this, they will not have this revealed to them. They will not let their thoughts, words and deeds be counted for darkness, because they are not willing to abandon them. They love their own ways, love the darkness, love sin and will remain in it, and they are not willing to be disturbed in this by the light of the gospel. In short, for this reason only many do not obtain faith, because they persist in the love of sin. And, therefore, it is certainly true that they that are saved, etc.

Therefore, beloved Christians, let us continue to rejoice in the grace of our God, and to glorify and to praise it, for that it has done so much in our behalf. And let us not grow secure, but take care to abide by the gospel and remain in grace, then by the power of God's grace through faith we shall be kept unto salvation. But you, who have hitherto not been converted and made believers, you have no excuse. You are responsible for your present state, because you have loved darkness rather than light. Oh, do perceive this and be alarmed at it and do no longer resist the light of grace, for the Holy Ghost would gladly enlighten you too and convert you to faith. Then you shall not perish with the unbelievers, but with all the faithful you shall have eternal life. Amen.

C. C. S.

Transl. by J. F. C. S.
